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THE
ISLAND OF SARDINIA,

INCLUDING
PICTURES OF THE MANNERS AND CUSTOMS
OF THE SARDINIANS,
AND
NOTES ON THE ANTIQUITIES AND MODERN OBJECTS
OF INTEREST IN THE ISLAND:
TO WHICH IS ADDED SOME ACCOUNT OF THE
HOUSE OF SAVOY.

BY JOHN WARRE TYNDALE, M.A.,
BARRISTER AT LAW.

IN THREE VOLUMES.

VOL. II.



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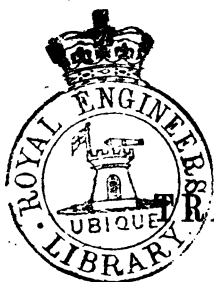
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TRAVELS IN THE ISLAND OF SARDINIA.

CHAPTER I.

From Parao to Terranova. — Wild Flowers. — The Cistus. — Cork Forests and Trade. — Arsachena. — Shepherd's Cottage. — Its Furniture and Hospitality. — Ambulatory Relics and Romiti. — Terranova, the ancient Olbia. — History. — Church. — Ancient Remains. — Excavation. — Superstition. — The Bay, Bar, Harbour, and Trade. — Population. — Unhealthiness. — Provisions. — Islands of Molara and Tavolara. — The Shepherd King. — Castle of Detrès. — Monte Nieddu. — Fastnesses and Wilderness. — Suspicious Friends. — Fuorusciti. — Bilchi Nieddu. — La Castania Gorge. — Sarde versus Parisian Dinner. — Mode of Cooking. — Honey, Bees, and Hives. — Bitter Honey. — Wax. — The Bee-eater. — Persecution and Adventures of the Marquis di Cea.

ON returning from the island of La Madalena to Sardinia, my route over the mountains and valleys from Parao to Terranova was through a continuous wilderness of forests and flowers, with the exception of a few "tanche" and occasional patches of pasture. Theocritus may proclaim his native country to have been Flora's peculiar garden; and our early ideas are by his idyls and the praises of other poets, prejudiced in favor of Sicily; but any traveller who has visited both islands, would decidedly give a preference to Sardinia.

The perfume of the cistus, with which the country for miles around was covered, was so overpowering as to be positively obnoxious, and this species of the cistaciæ, as well as the helianthemum, being remarkable for the early shedding of its petals, the beautiful and delicately white blossoms gave an appearance of snow or a heavy hoar frost. No extracts or essences are made from the resinous secretion of the plant, as is the case with the cistus Creticus, from which the gum Labdanum is obtained; and, in gazing on the country blanced by these exquisite flowers, one is reminded of the extravagant price given, in the winter season, at Paris, for a single bouquet of this plant—nearly as many francs as would purchase an entire acre of land in this district of Gallura. Though many of the wild flowers which shed their perfumes in every direction have been previously mentioned by name, a catalogue of some of them is given, not as a piece of botanical information, but as a specimen of the dreadful sufferings Latin words undergo in being squeezed, rolled out, and fitted, as occasion requires, into hexameters and pentameters, by Sarde verse mechanism. It is the only expression: for the author, Vitale, when speaking of the floral treasures of his natal soil, could never have intended it, and certainly no one can mistake it, for Latin poetry.

“Lilia, Caltha, rosæ Baccar, Lotos, Hyacinthus,
 Combretum, Polion, Thimus, Anetha, Crocus,
 Liria, Vacinium, Convolvulus, Althea, Menta,
 Phirema, Ciclaminius, Timbra, Ligustra, Coris,
 Nardus, Anemona, Epithimon, Narcissus, Acanthus,
 Chrisitis et Cyamon, et Saluina virens,
 Cythemis, Œnanthe, Holochrysos atque Cherinto,
 Lichnis, Amarantus, Casia, Melitolos,
 Purpureique tori Setureta, et Origana et Alga,” &c.

Ascending from these parterres, the path winds over hills covered with oak and cork forests, from which, together with the districts of Luras and Logu Santu, the finest cork is collected. Owing to their extent, the want of paths through them, and difficulty of communication with the shore, cork cutting is a much more expensive operation than in Valencia and Catalonia. Seven or eight contractors have at present a monopoly of the trade, but the abundance of untouched forest would yield a good profit to other speculators.

A French gentleman in this district, who for many years had been engaged in the trade, and had superintended it himself, was anxious to sell his business and return to his native country; and from what I heard indirectly of his labors, and ascertained from him personally, he had found the Gallura cork to be a successful speculation. According to his statement he had a lease terminable in twenty-one years, of forests containing 85,000 cork trees, during which period there will be two cuttings; and on the calculation that each tree produces 75 pounds of cork, there will be a total of 127,500 quintals, or about 6375 tons. As the average price of the best cork at Marseilles is 20 francs per quintal (about 220½lbs), the entire value of the cork would be 2,550,000 frs. The expenses were thus estimated:—

The lease of woods for 21 years at 5000 francs per annum would be 105,000 francs; the cork cutting in the woods, 12 quintals per day, at 1 fr. 25 cts., per laborer, 13,281frs.; transport to the shore for shipping, at 1fr. 50cts. per 10 quintals, 19,125frs.; export duty from Sardinia, at 1fr. 20cts. per quintal, uncut, 153,000frs.; freight to ports in the Mediterranean at 3frs. 50cts. the quintal, 446,250frs.; import duty in France, at 2frs.

50cts. the quintal, 318,750frs. ; making a total of 1,055,406frs. According to the calculation of the receipts, 127,500 quintals, at 20frs. the quintal, will give 2,550,000frs., from which, if the various expenses above mentioned are deducted, namely 1,055,406frs., there would be a profit of 1,494,594frs., which, at 25frs. to the £ will be about 59,783*l.* 15*s.* 2½*d.*, or about 2,846*l.* 16*s.* 11*d.* per annum. The foregoing plausible statement must, of course, be taken with the quantum valeat of a seller, and met by the caveat emptor of the purchaser ; and not having been able to elicit from him the sum he would take for his enterprise, no further calculation can be made as to the real profit. He states that he did not cut any cork less than 1½ inch thick ; that the contract and rental of the woods are guaranteed, and registered at Tempio ; and that in case of theft or destruction, the district is obliged to pay the amount of the loss. Cork in its rough uncut state pays an export duty of 1fr. 20cts., or 11½*d.* per quintal, as mentioned in the calculation ; if “lavorato” or cut into squares 50cts or 4¾*d.*, and when made into the tappi, or corks for bottles, 10cts or nearly 1*d.* ; the object of the reduced duty being to encourage the employment of cutting it in the island. A quintal of cork makes from 4500 to 5000 corks for bottles. It is only since the contracts have been undertaken by intelligent and careful parties that any regard has been paid to the mode of cutting, for previously an indiscriminate slaughter did irreparable damage to the trees.

The external cuticle called the “male” bark, only used for the fishermen’s nets and tonnare in the island, is not considered of sufficient value to pay the expense of exportation ; and the brick colored cellular tissue

covering the good or "female" cork, is called "la camisa"—the shift. Many of the trees are said to have attained their 4th century ; and an immense quantity of young ones are coming forward, to be barked when eight or ten years old.

In this wild region is an exquisite spot called St. Maria di Santa Arsachena, a concentration of all that is romantic and pastoral. Several streamlets descending from the mountains join and empty themselves in the gulf of Arsachena, forming by their union a deep and rapid stream, in which the quantity of fish was almost incredible.

"Our plenteous streams a various race supply :
The bright-eyed perch with fins of Tyrian dye,
The silver eel, in shining volumes rolled,
The yellow carp, in scales bedropped with gold ;
Swift trouts, diversified with crimson stains,
And pikes, the tyrants of the watery plains."

In passing over the mountain I stopped at a shepherd's hut, situated on a small mound backed by woods and overhanging a glen, and accepted the proffered hospitality of the family, as a refusal would not only be painful on such occasions, but have a suspicious appearance. This habitation—a specimen of those made of dried mud, turf and straw, where granite or some other material is not more easily and cheaply obtained—was about twenty feet square, by ten feet high ; had no window except a small aperture about a foot square, and the roof consisted of large pieces of cork laid loosely on each other, with heavy stones placed on them to prevent their being blown away. The natural soil formed the floor ; in the furthest corner was a bed appropriated to the parents, and opposite, a bundle

of reeds, mats, skins, and old clothes, which at night are laid near the live embers of the fire, and form the joint stock sleeping place of the rest of the family. In the corner opposite the door was a flour-mill, worked with a short horizontal shaft by a miserable donkey, smothered up in a sheepskin cap over his head and eyes. Whether it was in tender consideration for any giddiness he might feel in revolving in his small circle, or that he might more fully appreciate the "*grata superveniet quæ non sperabitur*" blow of a thick stick, is immaterial; but the head-dress, if it had not a useful, had certainly a very grotesque appearance. In the centre of the room was the fireplace, a square excavation in the ground about six inches deep, in which the embers are seldom allowed to be extinguished, but are nourished by a large smouldering log; and in default of chimney, the smoke having duly blackened the whole of the interior of the cottage, escapes either at the door or the small aperture before mentioned. Above the fire, on two rafters crossing the roof, was a reed lattice-work, on which were cheeses placed to dry and get a smoky flavor—a peculiar but highly esteemed quality; against the wall were hollowed trunks of trees filled with corn and other stores, some of them literally family trunks, being used as such for their clothes; and in smaller hollowed stems were cheeses steeped in salted water, while other kinds were on shelves or heaped upon the ground. The household utensils, made of cork, bark, and split reed, were of a similarly rude construction, and shewed not the remotest attempt at comfort or cleanliness. The only two stools, instead of their ordinary purpose, were used as stands for milk-bowls, and the custom of sitting on the ground is necessary, as the inhabitants thereby are less exposed to

the smoky atmosphere of the room. Outside the door were two upright poles supporting a horizontal one, from which were suspended buckets of water, to be softened by exposure to the night air. The shepherd and two sons were at their out-door employment; and the mother and three daughters were making cheese and other preparations of milk. Their dress was a light green cloth bodice fitting closely to the figure, with a narrow red edging; and the petticoat, of a coarse dark purple cloth, had a broad red border of the same material. Shoes, stockings, and under-petticoats were things quite unknown to them; but their very absence shewed the grace and elegance of their figures.

Having ascertained that I was from Terra ferma, they commenced, while laying out their stores for a repast, a series of questions as to what part I belonged, what it was like, and, as the climax of their inquiries, if they knew how to make cheeses in that country. Being quite satisfied in her own mind that Gallura supplied all Terra ferma with those articles, she began explaining her modes of making them, and their peculiar merits; but this initiation into milky mysteries was interrupted by the arrival of a man on horseback, who immediately dismounted, entered the room, and after some conversation with the family, brought in a parcel about eighteen inches square. Having crossed himself, he began to unpack it, and seeing the mother and daughters place themselves on their knees before him, and my cavallante as well as my guide take off their caps, I imagined some holy rite was to be performed, and accordingly I likewise uncovered. The man, having no ecclesiastical, but only the common costume of the country, increased the enigma of what was to take place; but standing by his side, his move-

ments, and those of the family kneeling opposite me, soon explained themselves. Having drawn a slide from the front of the box, at which they immediately crossed themselves most devoutly, bent their heads to the ground, and uttered something, which might have been a prayer, no doubt remained but that it was some patent portable miracle or relic, and my curiosity almost induced me to join the family party on their knees. After a minute's suspense, he held the box forward to the members of the household; each of them affectionately embraced it, and this holy kiss was repeated two or three times; but when it came to my turn, and I refused to follow their example, their dismayed looks shewed the doubt which they subsequently expressed of my belief in Christianity.

The object of all this wonder was a small wooden doll's head, the eyes and nose of which were just distinguishable; the rest of the figure was covered with a brocaded silk petticoat, and around the head was a gilt and silver tinsel glory, with the usual appendages of such images.

The ceremony being over, I inquired the name and history of the tawdry puppet, and could only obtain the highly authentic and satisfactory information that it was the relic of a Gallura saint; but all endeavors to elicit from the saint's carrier and guardian, who she was, and when and where she lived, met with the invariable answer, "*Senza dubbio la reliquia d'una Santa del Paese,—ben conosciuta da per tutto.*"

Perhaps my heretical ignorance had the effect of driving her and him out of the cottage sooner than they otherwise would have gone, for they certainly prepared to start immediately; but while the box was being carefully packed up, the mother and children were putting cheeses of different kinds and sizes into the pan-

niers on the horse, which being done, and the usual benediction given and responded to, the man proceeded on his journey.

I found subsequently that it is a prevalent custom for some of the religious orders, especially the Mendicant Friars,* to send any relic they possess to the different districts; and that the exhibition and privilege of worshipping and kissing it, are paid for by the contributions in kind of whatever eatables the worshippers may chance to possess. The persons employed in this occupation, called Romiti or Eremiti, are generally a set of vagabonds, too idle to get a livelihood by a more honest and laborious employment, and consequently not half of the offerings made to the saints ever reach their intended destination. They are sometimes accompanied by a "Zampagnatore" or bagpiper, who makes a most outrageous sonata first in honor of the saint, and then in praise of the almsgivers. With the diminished receipts of this holy trading voyage, the collector returns home; and the saint then goes into his or her rest in the sacristy until the victualing department of the church or monastery requires another expedition. According to the expression of the family, "the Virgin Mary would hear their prayers for having given cheeses to the saint;"—a belief not surprising; for their extreme ignorance of everything, religious as well as worldly, their rare intercourse with their fellow-creatures, and having neither instruction nor church within reach,

* The opinion of Hallam, when speaking of them in comparison with the rest of the monastic orders in the eleventh century, is almost applicable to them in the present day:—"The swarms of worse vermin, the mendicant friars, who filled Europe with stupid superstition."—*Introd. to the Liter. of Europe*, chap. i. p. 60.

make them a connecting link between civilised man and the animals in their "cussorgie." In mentioning this circumstance to a village priest in another part of the island, he not only defended his fellow-idlers in the Lord's vineyard, for not visiting the peasants, but attempted to demonstrate that religious instruction was positively conveyed by sending the image and obtaining contributions by its means. If the ignorance and superstitious credulity of my present hostess were great, her hospitality and generosity were no less; she soon recovered from her momentary horror of my heretical irreverence, and, though not the bearer of a holy relic, it was with some difficulty I could get away without having several cheeses put into my saddle-bags; and when my repeated assurances that I was not partial to them at length induced her to desist, she wanted to send to her husband to bring me home a kid or a lamb. She would have considered it an insult to have been offered any payment for her gifts, had they even been accepted; and, after repeated expressions of her wishes to supply me from her humble store, we parted with a shower of mutual benedictions.

"Shepherd, I take thy word,
And trust thy honest offered courtesy,
Which oft is sooner found in lowly sheds
With smoky rafters, than in tap'stry halls
And courts of princes, where it first was named
And yet is most pretended."

The plain of Terranova, about thirty miles square, approached by a gradual and beautiful descent, is enclosed by mountains on every side, except where it is open to the spacious harbour on the east. The Monte Congianus to the north, the Monte Pino and Monte Santo to the north-west, the distant ragged

peaks of Limbara to the south-west, and a confused undulating mass of hills, to the south, form a fine panoramic horizon. Wherever cultivated, the plain is excessively fertile, and the shrubs and underwood, which thrive beautifully on the neglected parts, attest the natural richness of the soil.

The history of Terranova is involved in obscurity, and its origin has been variously attributed to Sicilian, Greek, and Gaulic colonies. Its ancient name, Olbia, —meaning “happy,”—as given by Claudian * and other writers, would imply a Greek origin; but a more perfect misnomer, in the present condition of the town, could not be found.

Olbia does not appear authentically mentioned till the year 259, B. C., when Lucius Cornelius Scipio attacked Corsica and Sardinia, to dispossess the Carthaginians of these islands. Having taken Aleria in Corsica, he proceeded to Olbia, and besieged it with a numerous land and sea force.†

The Carthaginian general, Hanno, having distinguished himself with the greatest bravery, and having here fallen in the foremost ranks, Scipio rendered a just and generous homage to his valor by having the body of his vanquished enemy carried from his own tent, and buried with great pomp and ceremony.‡

Valerius Maximus, in a chapter on humanity and clemency, makes the following remarks regarding Scipio's conduct on this occasion :—“Nor did he hesitate to celebrate in person the obsequies of a foe, thinking that that victory which exhibits the greatest humanity would be the least invidious in the eyes of gods and men.”

* *Vide* De Bello Gildon, v. 519. † *Vide* Florus, lib. ii. ch. 2.

‡ *Vide* Silius Ital. lib. vi. v. 670.

After the conquest of Olbia, Scipio laid waste the whole of the surrounding country, expelling the Carthaginians and defeating the Sardes, thousands of whom, as captives, adorned the triumph decreed to him on his return to Rome.*

The indirect mention made of Olbia during the next 600 years, is such that we may believe it flourished and prospered under the Roman sway, as its proximity to the mouth of the Tiber made it the principal export town of the north of Sardinia.

It appears that, about the year 54, B. C., Quintus Tullius, brother of Marcus Tullius Cicero, was residing here—for what purpose is not positively known, though conjectured to have been for the purchase of grain; but the letters between the brothers contain nothing of importance. It was about B. C. 52 that Cicero made his celebrated defence at Rome, of Marcus Scaurus, the Prætor, against the charge of peculation in the island.

The town existed A. D. 397, and its destruction may, with probability, be attributed to Genseric, in his invasion in 462, A. D.; after which a village was raised on or near its ruins, called Fausania, evidently very insignificant, for Gregory the Great, A. D. 594, in a charge to the ecclesiastical authorities of Sardinia to put an end to the heathen worship then existing in Gallura, designates it as merely a “luogo,”—a place. In 893, having become a bishopric, it was styled Civita, by which name it is still known in ecclesiastical matters; and in 1198 was assigned over by Innocent III. to the Pisans, during whose conflict with the Genoese the town was destroyed, and rebuilt with its last and present name of Terranova. It suffered also during the

* *Vide* the inscription on the Capitoline tables, anno ccccxv Mart. v. id. v.

wars between the Genoese and Aragonese, from the Moorish corsairs ; and in 1553, when the French and Turkish fleets, in their alliance against Charles V., after subduing the greater part of Corsica, proceeded to attack Sardinia. Dragute, the Turkish admiral, entered the port of Terranova, and completely sacked and burned the town, seized a large number of the inhabitants while at mass, and carried them off from the church in chains.

It was known to the English in 1711, during the contest between the houses of Spain and Austria, when the Bourbon party had several points in Gallura, and among others Terranova. The English fleet was at that time cruising off Sardinia to intercept the Spanish vessels, and Admiral Norris, on hearing of the seizure of the town by Count de Castiglione, landed 1000 men, who, after a short contest near the church of St. Simplicius, forced the Count to surrender.

The Austrian disembarkation in 1717 was not so successful, for 450 troops having landed, on the supposition that the inhabitants had declared against Philip of Spain and had sided with them, were decoyed with every appearance of alliance, by a priest, who, with a band of Gallurese amounting to only sixty men, while conducting them through the country to Alghero, attacked them on a given signal in a defile called Della Scala, and, having disarmed them, reconducted them as captives to Terranova.

Some salt marshes to the north and north-west of the town formerly gave a profitable return, but the mountain streams having been allowed to flow into them, and no care being taken to drain them, or the plain, scarcely any salt is obtained, and the whole district suffers severely from intemperie. The wretched approach across

these marshes is worthy of the town itself. The houses, none of which have an elegant or neat appearance, are built mostly of granite, and are whitewashed, as if to give a greater contrast to the general filth and dirt within and around them.

The parochial church, a fair specimen of architecture, has a high altar rich in various colored marbles, a railing of corresponding materials, and behind it an old carved oak choir. The pulpit,—the most curious object in the church,—has panels of inlaid wood, on which are represented portraits of saints and scriptural scenes, among which the temptation of Joseph by Potiphar's wife is an amusing specimen of morals and church decoration. The belfry commands an excellent view of the country.

Among the three other small churches in the immediate district, and eight more in other parts of the commune, the ancient cathedral dedicated to St. Simplicius, about a quarter of a mile to the west of the town, is more interesting from its antiquity than architectural beauty. The supposition that it was founded in the seventh century is borne out by the characteristic simplicity of many parts; while those added by the Pisans equally attest their era.

The granite pilasters supporting small arches, retain the sharpness of their original cutting; four of the granite columns forming the aisles are apparently of Roman workmanship; the upper part is of brick and cement; and its dark and gloomy appearance, having no window or light but that which enters by the door, is quite in accordance with its ruined and dilapidated condition. Service is only performed thrice in the year; that on the 15th May, the natal Festa of St. Simplicius, a Sarde saint of great repute, who is said to have suffered

martyrdom under the Dioclesian persecution in 304, is the most important, and celebrated by the Gallurese with horseracing, masses, and dancing. Near the church are the remains of some buildings, the masonry of which bespeaks a more ancient date than the Pisan dominion. One, circular, and made of granite, about twelve feet high and thirteen feet six inches in diameter, with a small arched building adjoining, may possibly have been part of a baptistery or campanile, as supposed; but now has more the appearance of a brick kiln.

The inner wall of the ancient Olbia, in many parts tolerably perfect, may be traced close round the present town; and an external embankment with a shallow fosse, and occasional remains of brickwork taking an irregular course about a quarter of a mile distant, were probably the outer wall. A friend with whom I was staying recollected the inner wall of the city being quite perfect, as well as two archways of Roman construction which served as the east and west gates,—the *Porta marina* and *Porta di terra* of the town. Not a stone of them, however, remains,—the inhabitants having, from time to time, made use of them for building their own houses, to which purpose also the city walls have been applied. The large and beautiful square tower facing the shore,—of a much later date,—has suffered a similar fate, and its external walls are all that remain.

The king having, at his late visit to Terranova, expressed a wish that some excavations should be made, the spot selected was between the church of St. Simplicius and the town; and being there a few days afterwards, I saw them in nearly the same state as when first opened. In several tombs made of brick and cement, lying close to each other, and averaging from six feet two inches long by two feet two inches wide, to eight

feet by three feet six inches wide, and about three feet deep, were found vases, intaglios, rings, and buckles ; and in other parts of the excavations were pieces of mosaic, the position and form of which denoted them to have been a bath. Other remains which, judging from the large blocks of granite, must have been those of a massive building, were discovered ; and brickwork and well-chiselled stones may be found in almost all parts on turning up the ground to the depth of three feet.

A circumstance narrated to me by the gentleman who had the management of these excavations, illustrates the influence of the priesthood on the superstitious prejudices of the people. A heavy gale of wind and storm having done some damage to the town during the progress of digging up the graves, the priests assured the people, and the people reiterated the assurance, that the calamity arose from, and was a punishment for having disturbed and dug up the tombs of the holy saints and martyrs of Terranova !

Many of the inhabitants have rings, intaglios, and other Roman relics, found at various times in the immediate vicinity of the town, some of which are well cut and very perfect. Parts of the aqueduct which brought the water from the hills on the north side of the town, are still to be seen in the plain ; but it has no appearance of having been a work of importance ; and about half a mile to the north-east, on the sea-shore, are the remains of the Roman Mole and Quay.

The bay of Terranova, six miles in length, has the appearance of a lake, being land-locked by headlands at the entrance, behind which the island of Tavolara stands as a wall on the horizon. It is ill adapted for shipping, being shallow towards the shore, full of small rocks, and its average depth in the centre only three to four fathoms.

A large bar at the entrance, generally supposed by the ignorant and inert Sardes to have been made by the Pisans, or Genoese, in their wars, has just been examined by order of the King, and found to be merely an accumulation of sand and alluvial deposit from the river Olbio,—more commonly known as the Padro-oianu,—a beautiful and rapid mountain-torrent, which, rising in the Limbara, and after receiving several tributary streamlets, and passing through the ravines of the mountains on the south of the plain, empties itself at the mouth of the harbour. The officers employed in the survey of the bar have reported, that to clear it away and divert the stream into another channel, could easily be done at the expense of 250,000 francs, or about 10,000*l.*; but the difficulty of raising such a sum, either as a public or private loan, prevents the proposed scheme being carried into effect. As there are not above eight feet water over the bar, and that depending on the winds and currents, only small vessels can enter, and those of larger tonnage lie in the roadsteads, either under Cape Figari, or off the island of Tavolara ;—from whence the goods are transported to and from the town in large flat-bottomed barges ;—and should the accumulation of mud and sand continue as heretofore, it is calculated that in thirty years the whole harbour will be converted into a lake ; and the town itself, which has every capability of being one of the most commercial and flourishing in Sardinia, will then be deprived of the little prosperity it now enjoys. About eighty vessels were trading with Terranova in 1842, the greater part of which were Genoese, the rest from Leghorn and Naples, with one from France and one from England.

The state of commerce may be judged of by the exports during four months of the year I was there. The

principal articles were cork, skins, cheese, cattle, and wood ; the total export duty on which amounted to 7194 lire nove, about 288*l.* sterling.

It was amusing to watch the Custom-house underlings on the quay, busily taking, or appearing to take, a very minute account of the lading of cork and skins in the only two barges then at work in the harbour. These zealous anti-free traders, far exceeded in number those employed in the trade, in the transport of the articles, the lading of the barges, and in other capacities ; thus raising the expense of collecting the export duties in all probability to a sum greater than the receipts ; independently of a notorious fact, that treble the quantity of every article is exported and imported without the cognizance of, or possibility of prevention by, the custom-house officers. Such is the miserable policy and administration of the laws.

The population of Terranova is about 2000, including the pastori of the district ; with the exception of whom and of a few fishermen, the greater part are engaged as viandanti in the transport of the produce from and to the interior.

The languid and pale appearance of the inhabitants may be attributed to their natural inertness and the intemperie.

Provisions are cheaper than at La Madalena ; fish is 15 cts., or about $1\frac{1}{2}d.$; and bread 12 cts., or $1\frac{1}{4}d.$ the lb. ; wine is 15 cts., or about $1\frac{1}{2}d.$ the litre ; and a whole lamb costs only 1 fr. 60 cts., or $1s. 3\frac{1}{4}d.$

The island of Tavolara, the ancient Hermœa, lying to the south-east of the port of Terranova, is an immense calcareous rock, the flat surfaces or table-lands of which have given rise to its modern name. Picturesque with gorges and chines, it has also several secure little road-

steads, much esteemed and frequented by navigators. A flame is said to have burst forth at times in the north part, attributed to a spontaneous ignition of hydrogen gas, similar to that of Yarnar, as described by Captain Beaufort, in his account of Karamania.

A shepherd and his family, of most primeval and unsophisticated habits, have for many years been the sole inhabitants of the island. On the late arrival of the King at Tavolara and Terranova, he sent a quantity of sheep and the wild goats with which the island abounds, as a present to His Majesty, thinking he might be in want of such things for his itinerant larder. Offered in perfect simplicity and innocency, the king thanked him with an assurance that if he had wanted them, he would willingly have accepted them, and subsequently sent to know if he wished for anything, with the promise to grant it, if rational and in his power. The shepherd pondered for a long while on all his real and imaginary wants,—he went through, with his family conclave, a long list of household articles, the whole cost of which would not have amounted to twenty shillings, and finally decided against them as unnecessary luxuries. After further deliberation, his mighty mind was made up, and he replied that he was really not in want of anything, but he should not mind “if the king gave him a pound of gunpowder.” On the royal messenger therefore suggesting that he should ask for something else, the dilemma was greater than ever; but after strolling about and torturing his imagination for several minutes, he suddenly broke out, “Oh, tell the King of Terra ferma that I should like to be King of Tavolara; and that if any people come to live in the island, that they must obey me as the people obey him in Terra ferma.”

It might be rash to guarantee the veracity of the whole of the story, but that the greater part is true is very probable, from the fact that the King of Terra ferma gave a few privileges to the shepherd as long as he should live and inhabit his sea-girt rock ; a compromise between a pound of gunpowder and a regal diadem.

To the south of Tavolara is the small island Molara, called also Buccinaria, from Buccinum, the shell which adheres in great abundance to the sides of the rocks. The famous purple dye frequently alluded to by the ancient authors, was extracted from it, and is still known by the name of "pelagio."

About five miles to the south south-west of Terranova is a pyramidal granite rock rising abruptly in the plain about 250 feet, and except on one side, inaccessible. On its summit are the remains of the old castle of Detrès, to which no peculiar interest is attached, though some of the walls have survived, and the cisterns and secret passages through the crevices of the rocks silently tell of past feudal importance and warfare. The exterior masonry of a large square tower about seventy feet high, is in excellent preservation, but the interior has entirely fallen in, and left no means of ascending to the top, where flocks of wild pigeons hold their undisturbed reign.

Its position is not to be compared to that of Castel Doria on the Coquinas ; but the view from the terrace is fine, and embraces the ruins of several other castles and towers on the craggy points of the hills surrounding the plains. Among them, Telti, or Castelazzo della Paludaccia, is the most considerable and picturesque.

The ascent of the lower ranges of the Monte Nieddu is very steep, and the manner in which the horses threaded their way up and between the large blocks of

granite was incredible. After an hour's ride through another wild parterre of aromatic flowers, herbs, and shrubs, the path loses itself in a magnificent forest of oak and ilex, a district from time immemorial abounding in banditi, and in the present day so secure a retreat for them and the vagabond malviventi, that even the inhabitants of the few "stazzus" hardly know the passes and fastnesses.

"Strange, that where nature loved to trace,
As if for gods, a dwelling-place,
And every charm and grace hath mixed
Within the paradise she fixed,
There man, enamoured of distress,
Should mar it into wilderness,
And trample, brute-like, o'er each flower
That tasks not one laborious hour;
Nor claims the culture of his hand
To bloom along the fairy land,
But springs as to preclude his care,
And sweetly woos him—but to spare!"

My guide through this wild and trackless country was selected for me as being known to the banditi, and thereby ensuring me a safe passage and friendly reception. He always kept a little in advance, and was spokesman to several very suspicious-looking characters we fell in with during the day; but I could neither hear nor understand the low mumbling words they exchanged, nor elicit from him what had transpired beyond his invariable "*è un amico mio*," perfectly compatible with banditi, fuorusciti, or any other species of outlaw. One of them asked me, as a favor, for some gunpowder, an outward and visible sign of his profession; but seeing I had no gun, he seemed to believe my assertion that I had no powder; so in lieu of it I gave him the usual "*bonus dias*," with which he seemed

equally well pleased,—a soft half Spanish, half Sarde answer which has turned away many a man's bullet, as well as his wrath. The path descending from the mountain, passes Bilchi Nieddu, an assemblage of six or eight miserable huts, the only habitations in a tract of many miles, and, compared to which, the shepherd's cottage in the road from La Madalena to Terranova, was quite luxurious. The whole population of men, women, children, dogs, pigs, and fowls, collected around me on my arrival; and various were the questions as to who and what I was, whence I came, and whither I was going. As usual, they could not comprehend that any one could travel for pleasure, merely for the purpose of seeing their country; they amusingly applied my visit as peculiar to themselves; were quite puzzled why a "cavaliere from Terra ferma," should possibly come so far for the purpose of seeing them, and should refuse their offer of eating meat and milk with them, and of being escorted over the next mountain.

Having descended into the exquisite valley, a shady nook by the stream La Castania offered an acceptable halt for an early dinner and siesta. To the luxurious traveller rolling over the beaten roads of the Continent, in his well-cushioned britscka, preceded by his courier to prepare, at the principal hotel, a *recherché* dinner for his artificial appetite, a trial of travelling, hunger, and cooking in the wild districts of Sardinia, might be recommended. Having both relished and roughed the delicacies and difficulties of different countries, a comparative bill-of-fare struck me forcibly:—

"Petit dinner à la Française Anguille en matelotte, 1 fr. 80 cts.; Cotelettes d'agneau, sauce aux tomates, 1 fr. 60 cts.; Civet de Sanglier, 2 fr.; Omelette soufflée à la vanille, 1 fr. 30 cts.; Fromage de Roquefort,

30 cts. ; 1 Bouteille de St. Julien, 5 fr. ; making a total of 12 fr., about 9s. 7d."

The dinner on the present occasion was composed of nearly the same dishes à la Sarde, but somewhat different in quantity and price :—

" Three lbs. of eels, (or any other fish, at 15 cts. the lb.) 45 cts., or 4½d. ; a whole lamb, 1 lire nove, 60 cts., or 1s. 3¼d. ; half a wild boar, small, 2 lire nove, 50 cts., or 2s. ; 12 eggs, 25 cts., or 2½d. ; 2 quarts of wine, 25 cts., or 2½d. ; a pound of cheese, 25 cts., or 2½d. ; amounting to 5 lire nove, or 4s. 3¼d."

This my Sarde carte à manger, was more than sufficient for the dinner and supper of my two servants, my extra guide, and myself, and at half the price of its rival. My kitchen and dining-room were furnished "au naturel;" and the routine is as follows :—The first thing on halting for the mid-day's rest, having taken off baggage and saddles, and turned the horses loose to graze, no matter where, is to cut a quantity of fire-wood, the arbutus, cistus, lavender, myrtle, and thyme, being selected for the delicious flavour they give to the meat. The live ashes are made into a pile of about eighteen inches high, and two feet square, with a stone at each corner, supporting four long horizontal arbutus stakes, on which the lamb and wild boar are spitted. These are occasionally turned and put diagonally across the embers, so that all parts of the meat are well roasted ; and, while this operation is going on, the small travelling frying-pan turns out the fish and omelette. The wine is already iced in the cold transparent stream flowing close by ; the green grass table-cloth is already laid ; the mountain air and seven hours' ride serve in lieu of the sauces "en matelotte," and "aux tomates" for the meats, and the perfume from the ashes supplies the "à

la vanille" for the omelette. This dinner is merely a specimen of the many one constantly enjoys, and which every traveller who visits the interior will learn to appreciate. The Sardes are very expert in the use of the long large knife, which they carry in their waistbands ; it is the axe for the fire-wood, the dissecting-knife for the animal which is to be killed and roasted ; the carving-knife, the table-knife, and tooth-pick ; and lastly, a favorite weapon in defence or attack ; for all of which, including the latter, I have seen, and can vouch for, its utility.

In many parts it is the custom to roast their sheep, calves, and goats, whole ; and on feste and occasions of re-union, a whole bullock is prepared and served up for dinner. A large hole is then made in the ground ; stakes are driven in the inside to keep the earth up ; some are also laid at the bottom to prevent the animal touching the soil ; and others on the top are intertwined, so as to form a lid which is entirely covered over with earth about nine inches thick. A deep trench two feet wide is then dug entirely around it, leaving about six inches of soil as an intermediate wall. While this primitive bakehouse is preparing, an immense bonfire of shrubs and wood has produced the live ashes, which from time to time are raked into the trench, and a thick layer is placed also on the earthy lid. Around and all over it a fresh and continual bonfire is then kept up ; the heat is so great that the animal is soon baked, and a very agreeable flavor is imparted to the meat by this wholesale cookery.

The district through which we are now passing is renowned as one—

“ Where the blithe bee his fragrant fortress builds,
The free-born wanderer of the mountain air.”

It is calculated that the hives in the Gallura province do not amount to more than 150,000; that each would yield three pounds of honey, and one pound and a half of wax, giving an annual produce of 450,000 pounds of the former, and 225,000 pounds of the latter; and making the value of the produce of each hive, on the average of three lire, 2s. 4½d., the total product would be 450,000 lire, or about 18,000*l.* sterling. The *casiddus* or hives, of a cylindrical form, about ten inches diameter, and about twenty inches high, are generally made of cork; that material being supposed to prevent the attacks of the moth, ant, centipede, and other injurious insects. I have seen it in Spain likewise used for the hives, though not so generally as the twisted sparto. But though the cheapness of cork is probably the real reason for its use, the trouble of making the hives has deterred many a Sarde from keeping them. He might buy, beg, or steal the cork for nothing; and nature has given him a large garden where his bees may feed gratis and sumptuously. But one cause of his indolence may be the great number of natural hives existing in the roots of trees, from which the quantity of honey collected is very considerable. In regard to the quality of the Sardinian honey, it appeared to me to be equal both in taste and perfume to the far-famed treasures of Hybla and Hymettus. The wild thyme, the heaths, the lavender, cistus, and apium—the wild parsley—of Gallura, are more abundant than in Sicily or Greece; the apiastrum, the melissophyllon of the Greeks, also abounds, though its good qualities may be doubted on Pliny's authority, lib. xx. chap. 45; for he says of it: "Sed in confessâ damnatione est venenatum in Sardiniâ."

The species of honey more common in Sardinia and

Corsica than in other countries, and known as the *meli amaricosu*, or bitter honey, is frequently alluded to by ancient authors ; but the cause of its bitterness has never been satisfactorily accounted for by them, or by modern writers. As it has been ascertained that the bees do not make it in the spring or summer, but in the autumn, the bitterness is supposed to arise from some flower whose juices are not to be extracted in that season ; and on this supposition it has been attributed to the berries of the arbutus ; but in other countries, where the bees are known to feed on them, no such effect is produced on the honey. The rue, box, wormwood, and daphne cneorum, abounding in Sardinia, may, with greater probability, be causes ; and the bitterness and properties of the latter plant are as well known as its lateness of flowering. It is not unlike, though a different species to, the daphne Pontica, mentioned by Xenophon in the “Anabasis,”* where occurs the story of the Greeks who ate some honey,—the produce of bees which fed on that plant,—and were seized with violent illness, and as if they were drunk or mad ; an effect which some of the commentators on the passage have attributed to the bitterness of the honey ; but I neither heard nor found that that of Sardinia had a similar effect ; on the contrary, it is here used medicinally, being an excellent vermifuge for infants. Virgil alludes to the berries of the yew tree as being injurious to bees ; and the tree is no less common in Sardinia than in Corsica. “Sic tua Cyrneas fugiant examina taxos.” Horace† mentions, in no very laudable terms, a Roman dish, made up of Sarde bitter honey, mixed with roasted white poppy-seed ; but because the poet condemns the two ingredients when

* Lib. iv.

† Ars Poet. v. 375.

united, it is no condemnation of either when eaten separately. I never tasted it when thus mixed, but much enjoyed it in its pure state; the bitterness being similar to that of the orange in marmalade, giving a fine counteracting flavour to the luscious sweetness of the common honey. Of this latter kind, the small superfluity produced is sent to Italy, and finds a ready sale at Leghorn, Rome, and Naples. The wax is beautifully white, but the candles made of it consume quickly; as, instead of mixing the wax and grease in the proportion of one to ten, as generally done, the Gallo-ligurese mix only a sixth or fifth. The insufficiency of the native supply may probably arise from the extravagant use of candles at the feste processions, and masses constantly occurring in all parts of the island. The quantity of honey exported in the year 1841 was only 505 kilograms, or about half a ton English; and in the same year 141 kilograms, or about two hundred-weight and three-quarters English, of wax were imported.

The Merops Apiaster, or bee-eater, abounds in these valleys, and commits the wonted destruction alluded to by Virgil.* In other countries, as well as here, they are caught by the following process:—Bees with small pins run through their bodies, and pieces of silk attached to them, are let loose, and as they fly on are darted at and swallowed by the Meropes; and the silk becoming entangled in some bough or stem, and the birds not being able to disgorge their prey or escape, are easily caught. This dainty feeding renders the Meropes, in their turn, a great delicacy, and when served in vine leaves with toast for their trail are a dish worthy of Lucullus. They build their curious nests in deep holes in the banks of

* Georg. iv. 13.

the rivulet, and skim over the surface of the water with a flight similar to that of the kingfisher, which bird it also resembles in its green and azure plumage.

The wild ranges of Monte Nieddu or Nero, so called from the dark mantle of ilex, cork, and oak trees with which it is clothed, stand forth beautifully. The stories of the banditi, of past and present time, are endless; but the spot is peculiarly sacred to the memory of the Marquis di Cea, a Sarde nobleman, whose endeavours to maintain the constitutional liberty of his country, entailed on him a series of miseries, which terminated in his death.

In the year 1666, Maria Anna of Austria, Regent of Spain during the minority of her son, Charles II., demanded, through the agency of her viceroy, the Marquis di Camarassa, extraordinary aids from Sardinia towards the expenses of the war in which Spain was then engaged with France. These subsidies appeared to the Stamenti then assembled, disproportionate to the reduced condition of the state, while the regent's necessities afforded a favorable opportunity for insisting on the establishment of the principle that all civil and ecclesiastical offices should be held by natives of the island,—a privilege previously sought for without success.

Amongst the most earnest in their efforts to attain this patriotic end, was the Marquis di Laconi, of the illustrious family of Castelvi, by ancient right president of the "Stamento militare," and no less distinguished for his own high character. The Marquis di Villassor, an old and personal enemy, was his chief opponent, and took the part of the crown in the discussions of the Stamenti, but his servile conduct was productive neither of success nor popularity. Laconi induced the Sta-

menti, instead of presenting petitions with the usual prayer for the concession of their wishes, to demand the above-mentioned privileges as the condition on which the required subsidies should be granted, and he himself was elected envoy to lay these claims before the queen at Madrid. Though he zealously prosecuted his designs during a year's residence at that court, and though neither his reasons, entreaties, nor remonstrances could induce the Spanish ministry to make any concessions, he, however, incessantly urged his party not to relax in their exertions, but protract them till the events of the war should shake the firmness, and increase the necessities of the government. Returning to Sardinia in 1668, he took his seat in the Stamenti with such increased popularity and prospects of success, or at least support, that the viceroy, perceiving the opposition to be daily gaining ground, dissolved the assembly. This violent measure increased the irritation in the minds of all classes, and it shortly broke out in murmurs against Camarassa, who retaliated with invectives and insolence. The Marquis di Laconi was now in the zenith of his popularity, and the wisdom and moderation of his conduct, contrasted with the indiscretion of his opponent, obtained for him the attachment of his country with the glorious title of *Padre della Patria*.

But in the midst of the enjoyment of public approbation, his domestic happiness was destroyed by the misconduct of his young and beautiful wife, Donna Francesca Satrillas, who, during his absence in Spain, had secretly carried on an amour with a young nobleman named Silvestro Aymerich, till the intercourse gradually becoming more and more notorious, the tale reached the unfortunate Laconi. His days of misery were, however,

few, for on the 20th of June, 1668, he fell a victim of assassins, being murdered by night in his own house. The authors of this execrable deed, which filled the island with grief and dismay, were never with certainty discovered, nor is it easy to form any judgment amid the conflicting statements on the subject, for public opinion was divided, some imputing the crime to Aymerich, others to the Viceroy Camarassa.

Sarde historians incline to throw the guilt upon the Marchesa and her paramour, of whose subsequent depravities they speak in the strongest terms of horror; but it is certain that the vengeance of the family and adherents of Laconi was wreaked upon the Viceroy.

The widowed Marchesa by her conduct greatly increased the suspicions already roused as to her share in the death of her husband. To avoid the restraint which public observation in the capital placed upon the gratification of her love towards her paramour, she in the month of August betook herself by sea to Cuglieri, accompanied by Aymerich and his mother, the Marchesa di Villamar, and there and on her fief of Settifonti gave the freest indulgence, both in public and private, to her unrestrained passions. In the midst of her vassals she treated her lover as her husband, and traversed the country attended by a riotous company of characters akin to her own, whose songs and indecent uproar resembled the orgies of a bacchante, rather than the progress and retinue of a dame of high degree. So entirely was she engrossed by her love for Aymerich, that she refused the hand of the handsome and estimable Marquis di Sedilo, who, fascinated by her beauty and accomplishments, and supported by her uncle Cea, was nevertheless treated by her with the grossest indignity on venturing to visit her at her castle of Cuglieri.

Reckless of all duties, she left her fiefs and vassals to the uncontrolled superintendence of a priest named Salaris, no less detested for his vexatious oppression and cruelty, than despised for his abject flattery of the Marchesa, his own immorality, and unrestricted gratification of every indulgence.

Notwithstanding the suspicions raised by this misconduct of the Marchesa, the Viceroy Camarassa had been accused of being cognisant of the intended assassination ; and several partisans of Laconi,—men of rank and consideration, forming a conspiracy, resolved to sacrifice the supposed murderer to the manes of his victim.

At the head of this plot stood Don Giacompo Artaldo di Castelvi, Marchese di Cea, a near and aged relative of the deceased, and distinguished for his valor in the wars in Flanders and Lombardy, no less than for his integrity in the discharge of his offices of Procuratore Reale, Governor, and Alternos Viceroy of Sassari and Logudoro. Convinced that the Viceroy was the real criminal, he entered warmly into the schemes of his party to avenge in blood the death of his kinsman. The conspirators having failed in destroying their victim by poison, determined to shoot him, and an opportunity occurred as he returned home with his wife and children from the Festa del Carmine, when he fell under a volley of nineteen bullets. The whole city was alarmed at the intelligence, and his body-guard sought in vain to punish the perpetrators of the deed ; but precautions having been previously taken, the troops were quickly dispersed, and the Marquis di Cea was enabled to provide for his own safety. The attempts to bring about a general insurrection were defeated by the vigorous measures of the government, which had accepted the offer of assistance

of the naval force commanded by the Prince di Piombino, but which was subsequently refused on the remonstrances of the Stamento Militare, who would not allow a foreign interference in their public affairs.

But the measures adopted by the authorities were ineffectual against the conspirators, who, availing themselves of the impunity and even support obtained from some of the highest functionaries, urged on the criminal proceedings already commenced against the Marchesa di Camarassa, until finding their power on the decline, they retired to their respective estates. It would appear that Bernardino Cervellon, upon whom the government devolved until the arrival of a new Viceroy, being an accomplice, shielded the conspirators to the utmost of his power, and that subsequently he advised the flight of Cea from the capital to the neighbourhood of Sassari.

The Duke of San Germano soon arrived from Madrid with plenary powers, and a considerable armed force, to restore order and ensure obedience; and notwithstanding the danger to which his life was exposed, from the plots of Cervellon and others who favored the patriots, but which he contrived to avert by acting on the information of his spies, he so far succeeded in investigating the circumstances of the murder of Camarassa, that the supposed criminals were condemned in 1669 to lose their lives and possessions.

The conspirators were now obliged to secure their safety by flight, as orders had been given for their arrest, as well as for that of the band of patriots and banditi in the northern provinces. The greater part escaped to Nice; but the Marquis di Cea retired to Alghero and thence to Sassari, where he was received with the greatest enthusiasm; all classes considering

him the avenger of the death of the Marquis di Laconi, and his successor in the defence of their rights and liberties. He was repeatedly urged by Cervellon to march upon the capital and seize the government, in which he might have succeeded; but he could not be persuaded to renounce his allegiance to his sovereign, or act the part of a rebel.

During his retirement in Monte Nieddu, he suffered the reproaches of conscience for his participation in Camarassa's death, suspecting that his niece and her paramour were the parties really guilty of the murder of Laconi; and this surmise was strengthened by their subsequent marriage contrary to his approval.

He continued to linger in the wild mountainous recesses of his native land, subjected to the greatest hardships and privations in escaping from the bands of mercenaries who, bribed by the Viceroy with high promises of reward for his capture, roved through the country in all directions in pursuit of him. But such was the attachment of the people to this unfortunate champion of their liberties, that not an individual of the many thousands who knew his hiding-place, was induced by the proclamations of reward to reveal the secret; nor even among the many of his disheartened followers, who, to avoid the penalties imposed upon his partisans, retired from the contest, was there one who betrayed him.

The Ozieri and Goceano populations, still continued, however, to proffer their lives and fortunes in his defence, in defiance of the viceregal threat of fire, sword, and extermination, unless the fugitive were given up; but Cea, unwilling to entangle these faithful people in his misfortunes, retired to the inaccessible rocks and

forests on Monte Nieddu, whither he was followed by those enthusiastic adherents, who would not be persuaded to abandon him to his fate.

Ludovico Rizzo, a Knight Templar, received him in a secure retreat in the ruins of the Castle of Orgara, where his partisans soon collected, and fearlessly bade defiance to their enemies.

The accounts of the campaigns, marches, and counter-marches of the Viceroy and his satellites, are perfectly ludicrous,—a complete panic having seized the government force every time they ventured within the enchanted limits of the patriot's retreat. Indeed the accounts would hardly appear entitled to credit, were they not by analogy fully borne out by the system and results of many of the expeditions against the banditi in the present day.

The repeated failures of the government on these and other occasions, may be accounted for in some measure by the natural aversion of the native militia to proceed to extremities against their countrymen ; though they were then, for the first time, supported by Spanish regulars.

The various efforts to disperse the patriot band proving ineffectual, a commissioner, named Simon Soro, was ordered to march against them, at the head of the forces of Logudoro ; but when within a short distance of Orgari, he saw the strong position occupied by his opponents on the rocky heights, and dreading their impetuous attack, he suddenly retreated, and fled to the gates of Ozieri. Here, in the bitterness of failure, he turned his rage upon a convent of Capucins, who had shewn the Marquis hospitality ; and, breaking into the holy precincts of the defenceless brethren, he ransacked the cells in which they had entertained their guest.

Some property belonging to the Marquis, together with an extensive secret correspondence with some of the leading men of Cagliari, favorable to his cause, was discovered, seized, and received with exultation by the Viceroy ; who, delighted at the knowledge thereby obtained, and disgusted at the inefficiency of his delegates, resolved to lead an expedition in person against the heroes of Monte Nieddu. Fearing ill success, and anxious for a display of his own superior military prowess, he collected a large force from Logudoro and the other provinces, on whom he thought he might rely, and advanced to the encounter ; but the spell which seemed to invest the rocks and forests of that romantic district with a mysterious power of defying the representatives and agents of his Most Catholic Majesty, was not yet broken. The haughty and dreaded Viceroy advanced towards the camp of Orgari, and reconnoitred its advantageous position ; but finding its dauntless defenders prepared to brave every danger at the command of their revered leader, he changed his menaces to promises of free pardon to such as should return home, with rewards to any who would act the part of traitor. Finding both offers equally unsuccessful, he followed the example of his subalterns, whose cowardice he had ridiculed, and retraced his steps without having gained the slightest advantage.

Cea, being thus continually harassed, determined out of compassion to the faithful companions of his exile, to use his authority in disbanding and sending them to their homes. He himself retired to Sassari ; and there with many of his partisans remained for some time in concealment. But the agents of the Viceroy having discovered him, he was once more obliged to seek the protection of the mountains. The same friends who had before

withstood the assaults of the Viceroy and his forces, again appeared at his side in the hour of need ; but unwilling to expose them to dangers unproductive of any advantage to the common weal, he preferred wandering from place to place with one old and faithful attendant, till hunted down, a price set upon his head, and exposed to continual hardships, he at length determined to leave the island ; and, escaping to Corsica in the beginning of 1670, he proceeded from thence to Provence, and ultimately joined his banished friends at Nice.

By his departure, San Germano was delivered from the last leader of the conspiracy, and could turn his attention to the general concerns of the island, now left wholly at his mercy. Since assuming the supreme authority, he had provided for the temporary necessities of the government by forced exactions, contrary to the rights and constitution of the kingdom, and upheld solely by his military strength. The Spanish ministry, however, to avert the consequences which they foresaw would arise from his tyranny and violence, interposed their authority on behalf of the suffering islanders, and commanded the restoration of the Stamenti for the authorisation of the necessary grants. This order was by no means palatable to San Germano, who, dreading their discussion, and probable appeal against his usurpations, devised an expedient to evade the danger, by writing letters to some special members of the Stamenti, requiring them merely to vote the supplies ; and as by far the greater part of the patriot adherents of Laconi were in exile, and the few that remained were not summoned to attend, the chambers were filled with the representatives of the reigning party. By these means not a single voice was raised in complaint of the

crushing tyranny under which the island groaned, and the viceroy having thus escaped his threatened difficulties, commenced a fresh career of violence and unrelenting cruelty. On the plea of punishing the followers and adherents of Cea, he filled the island with mourning and lamentations; carrying his sanguinary barbarities to such an extent, that the Bishop of Am-purias, in the next Parliament, openly complained that the air at Castel Aragonese had become infected with the intolerable stench of the unburned corpses and quartered limbs of the tyrant's victims.

During this general misery, the Marquis di Cea was concerting with his friends at Nice to return to their oppressed country, and once more attempt their patriotic schemes.

They entered into negotiations with France to place the island under the protection of that crown, upon guaranteeing its rights and privileges; but this treaty was not concluded, and Don Francesco Cao was dispatched to Sardinia, to discover with what prospect of support a fresh attempt might be ventured; but the difficulties of the navigation preventing his landing, he was compelled by stress of weather to proceed to Rome.

Meanwhile, Don Jacopo Alivesi, one of the viceroyal commissioners appointed to prosecute the conspirators,—a man of the deepest cunning and dissimulation,—having received intelligence of the designs and movements of Cao, hastened to meet him there; and attaching himself to the fugitive by feigned assurances of sympathy, at length induced him to embark in his company for Corsica, with the alleged intention of communicating from thence with their pretended friends in Sardinia.

The other exiles also fell into the snare, and the Marquis di Cea and Don Silvestro Aymerich embarked for Corsica, where they entered with avidity into the plans proposed by the traitor Alivesi.

Firmly established in their confidence, and seeing the opportunity favorable for accomplishing his scheme of treachery, he induced them to attempt a landing on the island, with the specious design of surprising the tyrant viceroy in his capital.

They accordingly made for the port of Vignola, and from thence proceeded with Alivesi to the small island of Rossa, near which, as he affirmed with treacherous equivocation, "they would be joined by the men of his party."

The day passed in organising their plans and making preparations for their next day's march; their frugal meal was enlivened by the speculations of success and glory, and at an early hour of night they sought repose after their intense fatigues and anxieties.

Alivesi, in the meanwhile, had made all arrangements necessary for his own schemes. Several boats, manned with chosen assassins, were concealed in a creek on the shore of the islet, the men lying on their oars, and prepared to act on a given signal. On the traitor making it, they rowed swiftly towards the place indicated, from whence, with naked weapons in their hands, they hastened to the spot where the unsuspecting victims were buried in the deepest slumber. The leaders of the murderers having disposed their men so as to prevent any escape, proceeded to the work of butchery, and having stabbed them to the heart, they cut off the heads of Don Silvestro Aymerich, Don Francesco Cao, and Don Francesco Portugues. The life of the unfortunate Marquis di Cea alone was spared, his capture

being considered of greater moment than his death ; but his days were numbered, though his life was but prolonged for further misery.

Rizzo, his faithful follower, arrived on the island at daybreak with the principal men of his band, and beholding the mangled corpses of the three nobles on the shore, instantly apprehended the treachery at work, and, returning to the main land, directed all his efforts to joining Cea with his reinforcements. But in vain ; for the villains had hastened their departure, and he was ultimately taken, and transported to the African colonies. The unfortunate Cea was paraded through the island by his infamous captor, preceded by the three skulls of his murdered friends fixed on lances ; and thus escorted, amidst the tears and lamentations of the people, he was taken to Sassari and exposed there in the pillory, while public criers repeated aloud his titles, guilt, and punishment. The same scene was repeated at Alghero, and other places, on his way to the capital, the population everywhere evincing their sympathy with the aged sufferer, as much as their execration of his infamous betrayer. They who not many months previously had received the venerable nobleman in triumph as the saviour and protector of his country, had not forgotten their gratitude, or the fidelity then sworn to him ; nor had the oppressions of their rulers in the interim, tended to efface the memory of his mild and patriarchal bearing. On his arrival at Cagliari on the 9th of June, 1671, after twelve days of torture on the road, he was conveyed to prison, and treated with the greatest severity. The sentence of 1669, by which he was condemned to death as guilty of high treason, was read to him, and two counsel allowed him to make his defence in twenty-four hours. They formally protested against

the injustice of the proceedings, demanded copies of the charges against him, and cited laws, and orders of court, without any avail ; the short time accorded the prisoner passed amid clamor and protestations, nothing effectual was gained by his advisers, and, on the 12th of June, the Duke of San Germano ordered the execution of the sentence. The Marquis heard it with unshaken constancy, nor did he for a moment lose his self-command in these trying scenes. Early on the 15th, having received the last consolations of religion, he with firmness and dignity proceeded to the place of decapitation ; with his own hand he bandaged his eyes, and uncovering his head, venerable with long white locks, amid the tears and heartfelt grief of his countrymen, it was severed at a blow.

Thus ended the patriot ; and his infamous betrayer, *Alivesi*, was not ashamed to ask, nor the equally detestable viceroy to grant, the wages of his iniquity, by investing him with the fiefs of his victim.

It is unnecessary to pursue the story further, though involving many incidents of equal atrocity.

CHAPTER II.

Village of Monti.—Wretchedness.—Beds.—Dogs.—Berchidda.—Ruins of Noraghe.—Sepoltura de is Gigantes.—Alà.—Hospitality perplexed.—The Attitu and the Accabadura.—Account of the Customs, Ceremonies, and ancient Origin.—Alà to Buddusò.—Monte Lerno.—Osteria at Buddusò.—Courteous Stranger.—Osidda Noraghe.—Sepulture.—Festa of St. Angelo.—Description of the Ballo Tondo.—Costumes.—Musicians.—Family Toilet and Wardrobe.—Noraghe Usanis, Debidda, Barile, and Vois.—Nule Quarters.—Death of Horses.—Grief of Cavallante.—Mineral Springs of Benetutti.—The Goceano.—Villages.—Bono.—The Church.—Monte Rasu.—Forests.—Monastery.—Borgo.—Castello di Goceano.—Sporlatu, Botidda, and Illorai.—Character of the Goceano Population.—History of Adelsia and King Enzo.

HAVING passed over the lower range of the Monte Niddu, a gradual descent leads to the village of Monti. The population, about 800, consisting of shepherds and viandanti, lives in a most abject state of misery—a compound of poverty, ignorance, and idleness. Some years since, an infant school—the only one of the district—was established, but the number of pupils in its Augustan age of literature never exceeded twelve; and it was found, in the year 1833, that the population had so benefited by the instruction that not a soul in the whole parish could either read or write; and, judging from personal inquiries, they are still in a similar state of enlightenment. Their chief commerce is in honey and wax, of which latter the district produces to the

annual value of 12,000 lire, or about 480*l.* sterling. Perfectly unacquainted with the system of pasturage or agriculture, the cultivated lands do not return a ninth part of what they might ; and the rest are said to be capable of supporting fourteen times their present population. So grossly mismanaged are the pastures that the shepherds take their flocks and herds to the neighbouring districts of Alà and Berchidda ; and *this* encroachment being stopped by the Berchiddese, some disturbances lately took place, in which the huts and stazii were burnt and destroyed, and the Montini driven back into their own district. Vendetta exists, consequently, to a considerable degree, but the fugitives to the mountains obtain an easy livelihood by the chace, every kind of game being abundant, and procured with great facility from their being excellent shots, and trained in their early days by the favorite amusement of the bertaglio.

Monti is a nucleus of malaria and misery ; eight years ago there were not eighteen beds in the whole district, and the population, then amounting to 700, slept, as the greater portion now does, on pieces of cork or twisted reeds, with a coarse rudely-worked coverlid over them. Having very practical ideas of the system of community of goods, they train and employ dogs for hunting up and carrying off their neighbours' stores, as well as for defending their own ; and these bastard lurcher animals form an integral part of the family circle in each hovel ; for, independently of their out-door services, they are necessary for warmth and society at home. But Monti is by no means the only village in Sardinia where the canine race are treated on a par with the human ; in some few cases not undeservedly so, for the moral faculties and feelings are in

these instances but little superior to the natural instinct.

The village has a parochial church, and four others in the district; their advantage is evidenced by the state of morals and learning of the parishioners.

The neighbouring village of Berchidda lies under the Punto Gigantinu, the second loftiest peak of the Limbara range, which, about 4,300 feet high, overshadows, with a beautiful outline, the valley beneath; from whence a path, winding among the lower parts of the mountain from the village, leads to Tempio. It is a nine hours' journey, dangerous in rainy and snowy weather, and in the best of seasons the path is execrable.

The population of Berchidda, almost entirely pastoral, amounts to about 1,350, of which, ten years ago, there were fifteen pupils at the school; and learning has so much increased that they now amount to twenty-five; the three churches, and five more in the district, will give a church for every 168 persons; and it is calculated that one in fifty-four receives the rudiments of education.

Wax, honey, and cheese are the principal productions; the latter are in high estimation, not only in Sardinia, but in Italy; to which country it is exported from Terranova.

Throughout the district, as well as by Monti and Oschiri, are ruins of Noraghe; but none of them in a good state of preservation, except the two called Colomeddu and Piddu; and near that of St. Juane Cabrile are the remains of a Sepulture de is Gigantes, in which human bones and some earthenware objects were said to have been discovered; but on which I could obtain no positive information.

The village of Alà, situated on a slight elevation in the Campo Peddis, at the foot of the Monte Lerno, has a population of about 1,250, huddled together in a similar state of degradation to the neighbouring villages. Though it had three churches and a due proportion of priests there was only one house with a glass window. This belonged to the rector, and, happening to call there with a letter of introduction, I was invited in by his relative during his absence. Her hospitable anxiety to receive me was no less intense than her curiosity to know the contents of the letter; but as she had never learnt to read, and there was not a soul in the village more learned than herself, she was quite puzzled as to what she might do with it and with me.

The process of tanning, carried on here to a small extent, is amusingly rude and simple. A hole, excavated by the side of the stream, is filled with skins and alternate layers of ilex bark; and, the water being let in, and filtering through, the skins are supposed to be beautifully tanned. In general, however, skins are purchased, and taken by the viandanti to the coasts, where they are shipped in their unprepared state. The quantity exported from the island in 1841 was only 463 tons; and the importation of prepared leathers amounted to about 132 tons.

Alà is one of the many places where the "Attitu," the old custom of mourning around the body of the dead, is continued. La Marmora imagines the word to be a corruption of the "Atat" of the Romans. "Atat perii!" "Hercle ego miser!" Plautus, *Aulular.*, iii. 1, 8. The body being placed in the middle of the room, with the face towards the door, the relations and friends assemble there, with some women, who either voluntarily, or for payment, are to mourn and to sing the praises of the

deceased. These Attitadores are the Præfices of the Latins.* And the melody of their voices is by no means improved since the days of Plautus, who says, in the “*Frivola*,” — “*Superaboque omnes argutando præfices.*” Varese, in his novel, “*Preziosa di Sanluri*,” Italianises the Latin words, and calls them *Préfiche*. They wear black stuff gowns with a species of capucin hood, and maintaining a perfect silence, assume the air of total ignorance as to there having been a death in the family, till suddenly and accidentally seeing the dead body, they simultaneously commence a weeping, wailing, and gnashing of teeth, accompanied with groans and ejaculations, tearing their hair, throwing themselves on the ground, raising their clenched fists maniacally to heaven, and carrying on the attitudes and expressions of real anguish. (Terence, *Andrea*, i. 90 ; and Catullus, *lxii.* 224.) When the tumult is a little calmed, one of them commences an improviso dirge and eulogy on the deceased,—the “*næniæ*” of the Romans,—to which the rest of the audience act as chorus at the end of each strophe, shouting out the interjection of misery, “*Ahi ! Ahi ! Ahi !*” The following two strophes will illustrate the style :—

Giovanu ! ancora e forti
 Crēias sa morti attesu,
 E issa ti fiat apprèsu,
 E in tei ghettaat is ungas.
 Ahi beni miu, ahi coru !

 Ahi ! ahi ! ahi ! ahi !

Young man ! still in your prime
 You imagined death was far off,
 But it was close upon you,
 And placed its talons on you.
 Alas, my beloved ! alas, my
 poor heart !
 Alas ! alas ! alas ! alas !

Assu cuntentu miu
 Suzzedint is affannus,

To my happiness
 Grief succeeds,

* *Vide* Lucilius, 22 ; Horace, *A. P.*, 431 ; Nonius Marcellius, “*De Compendiosâ Doctrinâ Præfices*,” &c.

E chini scit cant annus
Depant a me durai !

Ahi beni miu, ahi coru !

Ahi ! ahi ! ahi ! ahi !

And who knows how long
It will continue !

Alas, my beloved ! alas, my
poor heart !

Alas ! alas ! alas ! alas !

This species of elegiacal rhodomontade is continued for some twenty or thirty stanzas, but such composition can be no great difficulty.

Linus was a mythological personage who gave his name, according to Athenæus,* to a song of a mournful character ; and among the Greek poets αἴλιον and αἴλινα — an adverb composed of Λίον and αἴ, the plaintive particle, was constantly used to express groans.† According to Herodotus,‡ Linus and the Egyptian Manethos were identical, and were also the same species of song as that used by the Phœnicians and Cyprians. Larcher observes on the passage, that the word was derived from the Asiatic language, and that *lin* in Phœnician signifies complaint or groaning.§

This subject, with the authorities and quotations, is mentioned, because the Sardes in many parts of the island use in the present day, as the chorus and burden of their funeral and feast songs, the exclamation, “eilenó, eilenó,” and “eileló, eileló ;” and without indulging in antiquarian and etymological fancies, it is nevertheless a curious coincidence with, if not an inheritance of, the Phœnician and Greek word. The subject of the chant depends on the case and circumstances of the parties, and the style and mode vary according to his rank and age ; but the praise of his valor, the virtues of his

* Deipnosoph., lib. xiv. chap. 3, p. 619.

† Vide Sophocles, Ajax, 635 ; and the commencement of Moschus's Idyl on the Death of Bion.

‡ Lib. ii. chap. 79. § Vide Euripides, Orestes, v. 1392.

ancestors, the certainty that had the defunct been spared he would have excelled them; &c. &c., are usually introduced, and a complimentary stanza is also devoted to the strangers who may be on a visit of condolence. But when the deceased has been killed by a foe in vendetta, the sounds are no longer those of grief and lamentation, but shouts of rage, hatred, and vengeance; the feelings of the relatives are appealed to with the utmost earnestness by the Prefiche, who enumerate the murdered members of each family, recapitulate the wrongs and injuries, appeal to God, honor, and duty, and use every argument for revenge.

Though the government has rightly prohibited these mummeries and follies, they are still enacted; so great is the prejudice, so prevalent the opinion that the deceased, as well as the surviving relatives, would be dishonored by a neglect of this tribute of respect and esteem to his memory. In some districts it was the custom for the widow of the victim, dressed in her gayest apparel, but with her hair dishevelled and hanging over her neck and shoulders, to present herself with her relatives to the magistrate, and publicly demand, not justice, but vengeance on the murderer of her husband; and on her return to her house the festive garments were laid aside, never to be put on again while she continued an unrevenged widow.

The Attitu brings another subject to one's notice,—the Accabadura, a word said to be derived from “accoppare,” to knock on the head. It seems to have been formerly the custom to relieve parents from their miseries when they became old, infirm, or useless, by the tender and affectionate process of accoppando. Whether the Sarde interpretation of the fifth commandment enjoined or denounced the system, is not quite clear, but

the children themselves do not appear always to have honored their fathers and mothers with this last pious act and office, but to have been accessories to it by employing the Accabaduri for the purpose;—a peculiar race and profession, and not confined to the male sex, for the Accabadure were equally renowned for the delicacy of their touch.

Though many of the Sardes doubt whether these curious characters and customs ever existed, there must, however, have been some cause for the fiction or truth, whichever it may be; and among the oldest authorities, Xenodotus, who lived about A. D. 240, asserts that *Æschylus* alludes to it when he mentions a Carthaginian colony in Sardinia, which sacrificed all those who survived the age of three score and ten to Saturn; and that they, happy in their fate and martyrdom, assumed a smile of satisfaction and pious pleasure in those painful moments of death.

According to Xenodotus also,* *Timæus*, who lived about B. C. 262, affirmed that the Sardes placed their aged parents at the edge of a pit, and having killed them there, threw them in, "it being a pleasing death, and one at which they smiled;" and these circumstances have been brought forward as an illustration and meaning of the Sardonic grin.† Some of the modern Sarde historians assert the fact of the Accabadura having existed at Bosa in the middle of the

* Centuria 5, No. 85.

† These practices were not, however, peculiar to the island. Cicero (*pro Roscio*, chap. 35) alludes to the Romans throwing their sexagenarians into the Tiber—"de ponte in Tiberim dejecerint." Vide also Procopius, *de bello Goth.*; and for similar usages which prevailed among some of the Slavonic and Scandinavian races, vide Grimm's *Deutsche Rechts Alterthümer*, chapter "Alte Leute," p. 486.

last century, and that the remembrance of it still remains in some districts; and Varese, in one of his romances, entitled *Falchetto Malaspina*, makes an *Accabadura* enact an important part. I did not, however, meet any one who had witnessed the ceremony, though many mentioned it as hearsay.

There are other customs in various parts indicative of tenderness toward the moribund. One may be mentioned in the words of a Sarde writer, “Ove poi in breve non estinguasi il loro carissimo, viensi al rimedio che stimano per efficacia supremo, e sottopongono e adattano alla di lui cervice il giogo d’un aratro o d’un carro.”* Another prejudice is the removing from the dying man’s presence any holy pictures, images, or relics, because they hinder the soul’s departure and prolong his earthly sufferings; as much an article of belief as that they were of efficacy to him during his lifetime.

A comparatively good path leads from Alà to Budusò, and the enclosed *tanche* were remarkable for the beautifully white rough pieces of marble of which some of the walls are composed. The sun setting behind the fantastical ridges of Monte Lerno, about 3586 feet high, threw their long shadows over the plain—the “*descendunt montibus umbræ*,” and the craggy points peering through the dark verdure which clothed them, and assuming most bizarre forms, presented a fairy scene of castles and battlements. To the sportsman, Monte Lerno is a rich preserve, full of deer, *muffloni*, boars, quails, partridges, and woodcocks. A genial warmth,—a mellowed tint with a soft tranquillity, pervaded the whole scene; the pear and cherry blooming

* “Whenever the beloved object lingers in his dying moments, a remedy is adopted which they consider supremely efficacious;—they place and fit his head in the yoke of a plough or a cart.”

in great luxuriance, formed occasionally the bright foreground to some clumps of cork and oak; while the flocks and herds, revelling in their pastures and wild flowers, seemed the sole lords of the creation.

“See Pan with flocks, with fruits Pomona crowned,
And blushing Flora paints the enamel’d ground.”

It was truly refreshing and cheering to the heart to behold nature thus prodigal of her bounteous stores, after mixing in the misery and wretchedness of man in his filthy habitations.

It being very late on my arrival at the village of Buddusò, I went to the osteria in preference to the quarters, which no doubt would have been given me had I presented my letter of introduction; and it gave me an opportunity of seeing the life and habits of the viandanti class, the sole frequenters of the hostelry, and that only when obliged by the want of accommodation for their horses in the houses of their friends. After threading between two rows of hovels, made of mud or granite, and forming a street about eight feet wide, my cavallante halted at a dead wall, exclaiming “Eccola, Signore, la osteria.” Faint visions of hotels, coffee-rooms, comfortable dinners, and fires, loose boxes for horses, &c. came to one’s memory; but in the dull reality of a Buddusò existence, the night’s lodging was to be in a room similar to those already described, and my horse’s stabling the open court-yard. It was certainly a degree better than many I had seen, having a species of bed in the furthest corner, and a window with a shutter, though of course without glass.

As the room and bed belonged to a Signore who had lodged for some time there, I could only be tenant for an hour or two by sufferance; but on his return home, and joining me at supper, he most politely insisted on

my occupying both for the night. His athletic form, courteous hauteur, and cut-throat stare, made me watch his every word and look ; and, on our first acquaintance, there was something so ambiguous in all he said and did, that it seemed far more probable he was an inhabitant of the fastnesses of Nieddu or Lerno, than the osteria of Buddusò ; but his uneasiness ceased when he ascertained that, though of Terra ferma, I was not Piedmontese. We passed a very pleasant evening ; and among the various points of our conversation, he asked me where France and England were,—thought the latter adjoined Piedmont ;—doubted if either were as large as Sardinia ; but on inquiry who was our King in England, and on answering that a Queen reigned over us, he gave a most incredulous stare, and bursting into a fit of laughter, said :—“ Come, Cavaliere, una femina ! una femina può governare ? come si fa ? È vero ? per Dio ! ” Notwithstanding his forbidding expression of countenance, and look of his eye, amounting almost to the “ jettatura ” of the Neapolitans, there was a simplicity of manner which “ shewed the mind not all degraded ; ” but as I neither knew nor could ascertain who or what he was, I took the precaution of ordering my servants in his presence to be ready to start at seven for Siniscola, intending, however, to leave Buddusò at four for the opposite direction. My suspicions of my salic-law friend were, possibly, unjust ; but being forewarned that the district was renowned for malviventi, I merely adopted the advice given me, of “ seldom allowing your left foot to know which way your right foot is going.”

The Padrone of the osteria did his utmost to supply my wants ; though such services are unusual, as travellers are supposed to bring their “Æsop’s burden” with them ; and their only demand on the host is the permission to

let their horses stand in the yard. His attention was not only voluntary but gratis ; for, when paying him the next morning for the articles of food he had bought for me, he refused any recompense for his trouble.

The furniture of my room consisted of heaps of half-bread half-biscuit, made of barley ; a most primitively shaped stool ; a table ; a bed ; and a large box. The opening of this family chest to get me "the pair of sheets," which, being rarely used, were at the bottom, gave me an opportunity of seeing the rest of the contents ; and if "order is heaven's first law," the linen presses and wardrobes of Buddusò are completely under Satanic influence ; for an earthquake in Monmouth-street could hardly throw together such a confused and indescribable collection of old apparel.

The amusement in hunting for these illustrious sheets, on which my hostess prided herself, and was so kindly anxious to honor me with, was far greater than that of sleeping in them ; for, though home-spun and family heir-looms, they were like tarpaulin "made easy ;" and I was obliged to exchange them in the night for a far easier bed,—my cloak and the floor. The greatest and indeed only luxury in my quarters was the liberty of eating a light supper and retiring early,—two things which the overpowering hospitality of my various hosts had, for many nights, prevented my enjoying.

The village of Buddusò has nothing remarkable, except a fine view from the terrace of the parochial church. The population, about 2300, is essentially pastoral ; and though there is every possibility of converting an immense tract of country into arable land, but little grain is grown beyond what is requisite for their consumption. The principal commodities are cheese, honey, and wax ; of the first, 250 cwt., of the second, 80, and

50 of the latter, are sent to Terranova and Orosei for exportation.

The streams from Monte Lerno, instead of irrigating the district, only stagnate, and, as usual, affect the health of the people.

A very deep descent from Buddusò leads into the valley of the Tirso ; and, leaving the stream on the right, the path winds up the overhanging hill, and crosses the ridge to Osidda. On the summit, not far from a small wooden cross, raised to the memory of some murdered victim, are the remains of a *Sepoltura de is Gigantes*, and which are difficult to discover amid the masses of loose granite with which nature has covered the soil. The blocks composing the *Sepoltura*, standing separately and averaging from $2\frac{1}{2}$ to 8 feet high, form three quarters of a circle 27 feet in diameter, with the open part facing the north ; and in the interior was a circle of smaller stones. The long grave, the essential part of a *Sepoltura*, is scarcely traceable ; but the segment of the circle corresponds with those found elsewhere. On the culminating points of some high ground are *Noraghe* ; but I did not take the admeasurement of them all, as they much resemble each other, and were very dilapidated.

So much has been removed by the peasants to form their *tanche*, that the diameter of one was only 47, and the height only 12 ft. 6 in. ; but the stone over the entrance, 5 ft. 6 in. long, 3 ft. 2 in. wide, and 4 ft. 9 in. high, with many others equally large, had defied the efforts of *Sarde* spoliation and conveyancing.

In approaching the village of Osidda, the path passes close to a church standing on an eminence, and overhanging the valley. It is small, simple, of the early Pisan style, and has some tolerable frescos ; and the day

being the festa of St. Angelo, to whom it is dedicated, the altars and images were in their best attire. On descending into the village, a mass of people was congregated in the front of their houses in a place, magnified by Osiddese nomenclature, to the rank of Piazza; but this miserable hole had an air of cheerfulness and animation reflected by the bright scene of the greater part of the population, estimated at about 420, engaged in their national dance. Whoever has seen the Romaica in Albania and Greece, will trace in it a resemblance to the Sarde ballo tondo; but, instead of the performers holding the ends of their kerchiefs, darting onward in bold wild measures, with frantic gestures and occasional discharges of pistols and tophais, the Sardes join hands in a most orderly system. This ceremony involves in some parts of the island no little etiquette and propriety; and though ignorance or mistakes on the part of a stranger, are by my own experience easily overlooked, the neglect of the customary forms among themselves, produces no less unpleasant results than a lady in civilised society, refusing to dance with a gentleman and immediately accepting another. The betrothed or married may and do dance, with their fingers interlaced one with the other, and the palm pressed to the palm; but bachelors and maidens cannot venture on such tender pressures, as the external prudery of the bystanders, and jealous eye of a rival, prevent any further familiarity than a legitimate quiet touch; the Hand in Hand being a Love Fire Office, in which only the marrying and married can insure themselves. This conventional absurdity was not respected by the Osiddese; for whether by uniform usage, or by a peculiar dispensation from the patron saint of the day, the greater part danced on the present oc-

casian with their hands round the waist of the next individuals.

The ballo tondo admits of any number ; and they commence in one continuous chain, edging, shuffling, and winding on to the left, with a step difficult to describe, and requiring some practice to perform ; now a steady slow side-slide of the left foot, with a jerking drawing-up of the right after it,—not unlike the Mazurka ;—and then, more allegro, the right foot passes before the left with a classical *ter pede quatit humum*. When the dancers were all in movement, the chain took a serpentine wavy course resembling the wriggling of a tadpole ; parties here and there advancing and receding with a plunge and jump, anything but sylphide in their character ; and occasionally a boisterous swain, making a plunge and leap, like a horse in the staggers, dragged the nearest half-dozen with him, breaking out into a wild shout of “ *Haou-ou-ou*,” more prolonged, but of the same inspiring character as that of the Scotch Highlander when a fresh reel is commenced. In an instantaneous transition from these ebullitions to a perfect silence, nothing was heard but the small rustling and shuffling of petticoats and feet with a gravity perfectly ludicrous, for the mincing step, stiff formal demeanour, serious expression on every face, and slow advancement of the whole band, seemed more like the interrupted progress of a funeral.

This doleful pace was soon changed by some of the dancers breaking into vagaries something resembling a sailor’s hornpipe, but limited in the exercise of their movements by never withdrawing their arms from the waists of their neighbours, and when these *primi ballerini* had finished their exhibitions, the rest recommenced their own movements.

The animated and boisterous parts of the ballo tondo are more peculiar to the north of the island; the slow and lethargic being adapted to, and characteristic of, the natives of the south. The dance itself was not the only interesting part of the scene; for though the variety of costumes at the fêtes at Tempio was greater, there was a more natural appearance and a simpler brilliancy on the present occasion. The women wore crimson or light green cloth petticoats, plaited with an extravagant, but not the less ornamental, fulness, and broad edging of a different color; the bodices were crimson with open sleeves, the open front and low loose shift revealed most outrageously those charms which in other countries are supported and concealed, and a square white kerchief thrown lightly over the head fell on the shoulders, two ends of it being tied loosely under the chin, so as partially to conceal the face. Two-thirds of them had their bodices brocaded and ornamented with silver buttons; but out of the whole party there were only nine who wore shoes or stockings. The long black beards of the men, and their hair flowing disorderly over the back and shoulders, or tied up in plaits and brought round in front, made a curious contrast to the bright hues of the female dresses. They wore the usual costume, with the exception of the shepherds of the district, whose little white jackets, made of goat-skin in its rough unprepared state, without sleeves, and reaching only to the waist, quite answered the description given by Theocritus, in his 7th Idyl, ver. 15, when speaking of the dress of the shepherd Lycidas: "He wore on his shoulders a white skin of a rough thick-haired goat, which smelt of new curd." In the savory perfume also the poet's statement was equally correct.

In the centre of this mazy ring of dancers were six men, the musicians or rather the singers of the party, five of whom formed a continuous chorus to the sixth, and held their hands behind their ears to catch and retain more precisely the particular note which each had to sing. Their ritornello and accompaniment consisted merely of a "là, lalla, là, la, la, là;" and the cæsura, being varied according to the strophe sung by the sixth man, was harmonious, though monotonous. I could not comprehend what the leader sang, but neither the length, quality, quantity, nor number of his notes varied much; and as they produced hardly any change or animation in the countenances of the other five singers, and as the movements of the dancers were regulated by the time marked by the chorus, they seemed neither dependent on, nor ancillary to, the subject and substance of his words.

In the absence of these singers, the Launedda is used, a musical instrument of the highest antiquity, and made of two, three, or sometimes four reeds, of different length and thickness, each having several holes, excepting the outer one which has but one, and serves as the bass, while the others are the accompaniment of first, second, &c. They are all played together, and the sound, though strange and wild, is not very disagreeable to the ear. The great exertion required to blow it has considerable effect upon the health of the musicians, who frequently play for hours together. Having an unequal number of holes in the pipes, this instrument seems to correspond precisely to the *tibiæ pares* or *impares* of the ancients, or to the *tibiæ dextræ* or *sinistræ*, as the pipes on the right side are formed of the thicker, and those on the left, of the thinner end of the reed. The Zampognatori or Suonatori, as the players

are called, carry their instruments about in a "Stracasiu," a curiously-shaped box made of fine cork. The airs performed are generally pastorals used in the church services, ceremonies, and other fêtes—those for dancing being quite distinct, and played on another species of reed.

The Osidda amusements had continued for half an hour, when many withdrew from the dance, and collecting around me, catechised my servants as well as myself, as to why I should have come from Terra ferma for their Festa of St. Angelo, with a series of similar unsophisticated questions. They were as kind and civil as they were curious; for, conversing with them on their costumes, their price, quality, make, and other particulars, one of them seeing me note down his explanation, invited me to his house to inspect his family wardrobe. His wife and two grown-up daughters were in the act of dressing, and by no means in an advanced state of covering; but Sarde notions of nudity being nothing, they neither retired nor veiled themselves, but leisurely continued their toilet, seemed pleased at my inquiries, allowed a very minute examination of their clothes, and would have let me purchase a very elegant bodice the daughter was putting on, had not St. Angelo had a prior claim on it for his Festa. Though the feelings of innocence and innate purity developed in this scene were strong and characteristic, those of jealousy and nonintervention were no less so, and this master of the robes betrayed an amusing anxiety that my attention should be confined to the specific object of my inquiry, and not be extended to the fair wearers. In another cottage, about fifteen feet square, the inmates were similarly engaged in putting on their silks and silver vests, with the concomitant

occupation of killing a lamb, roasting part of a kid, and preparing some milk porridge,—a strange amalgamation of filth and finery. The priests who had been present at the dance now proceeded towards the church, and on this signal the barefooted brocaded votaries of Terpsichore immediately adjourned from the celebration of her fantastic sacrifices to those of St. Angelo; and, judging of the two ceremonies, his saintship had no cause of jealousy that her heathenship had received more attention and respect; the Osiddese passing the rest of their day as they began it, in the alternate changes and routine of music, masses, mummary, dancing, and devotion.

In proceeding from Osidda to Nule, the Noraghe Usanis should be visited on account of the various domed chambers. The plans I took of this and of the Noraghe Vois, were unfortunately lost; but according to a rough memorandum, it stands on a natural granite rock about forty feet high, and so dilapidated that the average height of the exterior wall is not above thirteen feet. There are seven chambers, but so filled up with the fallen stones and shrubs that it was impossible to enter in the lower parts; the measurements were consequently taken at their summits, which were open, and there are most probably more than the seven to perfect the regularity of the figure of the building. The principal one is thirty-one feet in diameter, five others around it as satellites were twenty-six feet, and a small intermediate one is nine feet, in diameter. It may be presumed, too, from the position of some of the stones and walls, that there was a second floor or tier of chambers over the present remains.

About two miles to the S. S. E. of the Usanis and S. E. of the Osidda church steeple, is the Noraghe De-

bidda, differing only from the many in the district by its position on an elevated oval plateau, and by having an irregularly-shaped low wall around it,—a perimeter of the building,—about eighty-four feet long on its greatest side, and of similar construction to the Noraghe itself, the remains of which are only nine feet high and thirty-four feet in diameter.

The subject of Sarde horses, though previously mentioned, may be here again alluded to, as, in conversation with my cavallante on their treatment, I had in vain urged a different system, feeling sure they could not stand their heavy work. He still maintained his own opinion, and, practically carrying it out, learned in this day's journey the folly of leaving (as all cavallanti and peasants do) the horses out in the open court yard during the night, without a covering of any description, and so tied up to the wall that they could not lie down. Immediately before commencing the day's journey, as well as at the end of it, they have an immense feed of corn, with water *ad libitum*; during the journey they are allowed as much water and green food as they can pick up, and if there happens to be none, they fast, as I have frequently known them do, from three or four in the morning till the mid-day halt, so that this irregularity of diet, vicissitudes of starvation and repletion, exposure to heats and chills, and seldom or ever lying down, are severe trials of their constitutions. My servant's horse, which had been ill the previous day, now fell senseless on the road, but fortunately just at our mid-day halt for dinner, close to a Noraghe called Barile, so that the examination of the ruins, the roasting my wild boar, and the bleeding of the horse, formed a very amusing three-act drama. The all-useful Sarde knife was again called into play. It cut down the shrubs for

the kitchen-fire, anatomised the boar, and bled the horse; and though it killed the former, it saved for a time the latter, as in the evening he was able to crawl on to his death-place, Nule, about four miles distant.

The Noraghe Barile is twenty-five feet high; its diameter at the summit is forty-six feet, the diameter of the base of the centre domed chamber fourteen feet six inches; and in this chamber are three recesses, the first, seven feet six inches long, eight feet nine inches high, and four feet four inches wide; the second, eight feet four inches long, six feet six inches high, and four feet six inches wide; and the third, seven feet six inches long, five feet two inches high, and three feet two inches wide. They are the most interesting features of the building.

A native of Nule happening to pass by, joined me at dinner, and in the course of conversation mentioned a Noraghe about four miles distant, of much larger dimensions, and in a better state of preservation than any in the district. We agreed to go there, and after dinner, he having mounted behind me on horseback, we jolted over a villainous path, and then across country in a N.E. direction, till we reached the Noraghe Vois, which, situated on a mound in a high undulating plain, appeared at a slight distance like a small fortress.

Instead of the usual circular form, it seems to have been originally more of a parallelogram, with circular chambers at the four angles. The wall facing west by north, a beautiful piece of masonry composed of immense stones partially worked, is the most perfect part of the four sides, but the other three are very dilapidated and irregular, as well as the circular chambers at the corners.

On entering at the south by west is a passage thirty-five feet long, seven feet high, and three feet wide; and

at a few feet from the entrance, on the right and left hand, is a lateral one of about the same proportions. Advancing onwards, a second lateral passage leads on the right hand to a chamber eleven feet in diameter, and on the left hand forms a spiral corridor fifty-nine feet long, gradually contracting to the summit of the Noraghe. The centre domed chamber, thirteen feet in diameter and twenty-four feet high, has four recesses, each about eight feet long and four feet wide. The four exterior chambers at the angles of the building are sixteen feet in diameter; the length of wall between each of these chambers is fifty-eight feet long and twenty-seven feet high, and the diameter across the summit, from wall to wall, was seventy-eight feet.

My notes of the height of the four recesses in the centre chamber, and of the direction of a second winding passage from the bottom to the top, were lost with those of the Noraghe Usanis.

Over the ground floor, in the centre of the building, are the remains of another domed chamber, seven feet two inches high, and twenty-seven feet six inches in diameter, with evidences of other domed chambers, all forming a complete second tier.

After spending several hours at this Noraghe I went to Nule, and accepted the proffered hospitality of my new acquaintance; but with a faithful recollection of all his good will, kindness, attention, and endeavor to make me comfortable, I can never forget the inconvenience and miseries of the night's lodging. The position of the village is beautiful, being situated at the head of a gorge covered with verdure, through which several streams break forth from the granite rocks, and shew forth in more painful contrast the filth and wretchedness of the mud hovels.

The male population, amounting to about 1250, is employed in pastoral pursuits, and the females in the manufacture of colored coverlets, coarse, strong, and gaudy, but considered by the natives to be beautiful productions.

I had made my arrangements to start at daybreak, and my cavallante having given me his blessing, and, united to it, a prayer for the recovery of the sick white horse, retired to rest ; but to my astonishment he made his appearance long before the appointed time, and with tearful eyes, and a half choking voice, began his Jeremiade. It is impossible to convey an idea of the pathetically-comical and comically-pathetic scene :—
 “Caro Signore mio ! è morto, è morto, il mio caro cavallo ! Santi Numi ! e morto, morto,—mortissimo, m-o-r-t-i-s-s-i-m-o ;”—the superlative degree of the adjective being drawn out with a sob, shriek, and shrug of indescribable prolongation. Pope’s idea, (“Rape of the Lock,” canto iii. 157) that

“Not louder shrieks to pitying heaven are cast,
 When husbands, or when lap-dogs breathe their last,”

was a fiction in comparison to the reality of his groans ; but on endeavoring to console him for the loss of his white horse, and that he might have expected its death, he interrupted me with another shriek :—“Ma, Signore mio, non è quello,—non è quel cavallo bianco ;—il cavallo nero è morto, mortissimo,—è vero, mortissimo.” I certainly was a little astonished at the news, for his black horse had shewn no symptoms of illness ; but whether the animal had gormandised a sack of corn and choked itself by the short halter by which it had been tied to the wall, or whether it had died of inanition from not having had a single grain during the whole

day's journey, he knew not; all he repeated was, "È vero, è morto, mortissimo." Knowing he had been christened "Antonio," the tutelary saint of animals, I recommended him, in a half-serious tone of voice, which he mistook for earnest, to call on his patron for succour. "Sant' Antonio!" he replied, with a curl on his lip, "E che potra il Santo per un cavallo morto?" and on rejoining, "Tanto quanto per un cavallo vivente," another curl of the lip followed,—then a pause, then a low murmuring muttering soliloquy, in which I could only collect the word "Madonna;" and he concluded by asking my permission to go to mass, as it was then about four o'clock in the morning. What he prayed for, or obtained from St. Antonio or the Madonna, never transpired; but half an hour afterwards, I found him busily employed in the last pious offices of dissecting his favorite animal, and distributing the beloved remains among his Nulese friends.

The white horse also was released from his miserable existence in the course of the same day,—an evidence that the boasted strength and capability of work in the Sarde horses, are not without exceptions, even presupposing that, at an inquest held on these two, a verdict had been returned of "Died of over-fatigue." My cavallante behaved remarkably well in the matter; for though he believed hard work for several days had been the cause of their death, he acknowledged it might, with equal probability, have been produced by some of the circumstances and treatment of which we had previously spoken, and made no demand for any recompense.

Not being able to procure other horses at Nule, the surviving animal of my trio carried the baggage to Benetutti, and we proceeded on foot down a very pic-

turesque gorge to an extensive plain, to which the Goceano range, with its little villages basking on its south and south-east sides, formed the boundary.

- Benetutti, situated on the plain, is a victim to intemperie, and the appearance of its 1700 inhabitants confirms its character. With all its poverty it is spiritually rich with seven churches, and two more in the district, but none are worth inspection except the parochial church, dedicated to the Empress Helen, which has several good pictures. The best represents her finding the Holy Cross, and a priest amusingly insisted on its being a Michael Angelo, but on further conversation with the reverend connoisseur of the beaux arts, he asked me who Michael Angelo was?

The renowned mineral waters of Benetutti are about three miles distant in a piece of marshy ground, near a small old church dedicated to St. Saturnino. The remains of walls and pieces of massive buildings confirm the statement that they were formerly much frequented. The report made by Carillo to Filippo III. of Aragon, about 1604, of the remarkable things found in Sardinia, mentions with high praise the mineral waters of Goceano; and he speaks of a large stone, on which was inscribed a list of all the diseases cured by them. The name Benetutti, supposed to have been given by the Pisans on their occupying the district, and establishing these panacea baths, might with perfect propriety be now changed to Maletutti, for every thing is bad in the village and its vicinity.*

* The work in question, entitled "*Relaçion al Re D. Phelippe nuestro Señor, del nombre, sitio, plantas, conquistas, cristianidad, fertilidad, ciudades, lugares, y gobierno del regno de Sardeña, por el Doctor Martino Carillo, &c.*,"—Barcellona, 1612; gives a valuable insight into the general condition of the island at that period.

The notion of the waters having such extensive virtues seems a lineal descent of the fabulous assertion of the ancients that the island possesses miraculous fountains. Solinus mentions two, which had the property of discovering thieves and perjury, and that the accused, on bathing his eyes with the water, if guilty, was struck with immediate blindness,—if innocent, no harm ensued. The same method of taking the waters is adopted as at the mineral springs near Castel Doria, namely, a green bough shed for your house, with a hole in the ground for your bath, and the efficacy and results are similar,—that the remedy is worse than the disease. The temperature of the waters differs in their various sources from 75° to 115° Fahrenheit; and according to the analysis made by Professor Cantu, they contain carbonic acid gas, atmospheric air, carbonate of iron, sulphate of soda, sulphate of lime, muriate of lime, muriate of soda, and silex; but he does not give the component proportions.

Among the many Noraghe in the vicinity, the best are Urrele, Aspro, Toroddo, and Tolidda. *Perdas fittas* and *Perdas lungas* are said to be frequently met with; but I was unable to obtain any information as to their locality.

The Goceano was formerly a separate county, independent of the provinces of Lugodoro, Arborea, and Gallura; but the name is now only applied to the range of mountains extending from Monte Acuto, on the north, to the Marghine plain on the south, and from Bitti, on the east, to the valleys of Costa and Cabuabbas on the west.

It was subjected to all the vicissitudes and afflictions of the Aragonese, Pisan, and Genoese wars; many of the villages then existing have entirely disappeared, and Bono, Bultei, Anela, Borgo, Sporlatu, Bottidda, and

Illorai, now form the family cluster, the Pleiades of the Goceano, all sisters to each other in beauty of position and hideousness of misery. An execrable path winding under the mountain connects them together; and the scenery and exquisite views are almost the only attractions for the traveller.

Bono, a most paradoxical name, was in 1807 made the capital of the province, but in 1821 was incorporated in that of Nuoro, and is now the Capo-luogo of the district comprehending the other six, as well as Benetutti and Bolothana, in its jurisdiction.

The principal church of Bono, a large and curious old building, with mixed styles of architecture, is dedicated to the Archangel Michael, of whom there is a singular statue representing him with the dragon, said to have been made in 1095. As my cicerone priest did not, like his Benetutti brother, spontaneously attribute the work to Michael Angelo, I jokingly suggested the possibility of such an origin, which he immediately received with confidence. "Si Signore—può essere—può essere—lo credo; si, può essere Michele Angelo, si-si, Michele Angelo senza dubbio!" Among the curiosities of the church are a small chalice and patin of rough workmanship, having on one side the words "Donno Gonnario de Gotiano," and on the reverse his arms, similar to those which stood on his castle of Goceano. Bono seems to have been a place of importance in 1478, when, after the battle of Mores, Artaldo di Alagon, son of the Marchese d'Oristano, fled with Francesco Dessena, the Viscount di Sanluri, into the Goceano country; and the town, besieged by the Aragon forces, under Marongio, after a severe contest, was captured and yielded a great booty to the victors.

Monte Rasu, 4093 feet high, and overhanging Bono,

is the principal peak of the Goceano range, most of which is clad with forests, but so damaged by the peasants and shepherds that scarcely above a million trees are left, one-third of which are of little value as timber. The government has been trying to enforce the old and salutary forest laws, and if re-planted it might again prove a noble and valuable domain.

In a secluded part, about a mile and a half from the village, is an old Franciscan monastery, founded about the year 1220, and now in a wretched condition ; but though considered good enough for its members,—*Minori Osservanti*,—is not so for their chief, who has far preferable quarters in the neighbouring monastery of Bottidda.

In the little village of Borgo is the Castello di Goceano, built by the previously mentioned Gonnario, one of the *Giudici* of Logudoro in 1127. About the year 1245, the *Giudicessa* Adelasia was imprisoned here by her husband Enzo, of whom we shall presently speak ; and on the abolition of the *Giudicato* of Logudoro, about 1300, when the whole country fell into the hands of the Doria, it was taken by the Aragonese, and conferred by them in 1328 on Ugo III., *Giudice* of Arborea. Mariano IV. of Arborea consigned it about the year 1330 to Alfonso IV. of Aragon ; and the Pisans, subsequently at war with Mariano and the Aragonese, attempted to seize it, but after a long siege were repulsed with great loss. Pedro, *El Ceremonioso*, the fourth, about 1339, restored it, together with the whole district, to his favorite Mariano, and created him Count of Goceano ; but both title and property subsequently reverted to the King of Aragon, and have descended in royal hands to the present day ; Count of Goceano being one of the titles of the present King of Sardinia.

The villages of Sporlatu and Bottidda need only be noticed for the various Noraghe and a Sepoltura de is Gigantes, though many are in a very imperfect condition; and to the north of Sporlatu is the Minori Conventuali Monastery, founded in 1646, where a great festa is celebrated on the 13th June, as popular as that at the Franciscan convent in Monte Rasu on the 2nd August.

Illorai, the last of the villages on the south side of the Goceano, is insignificant, but various ruins in the immediate vicinity, and the remains of many water-mills of a most primitive description, prove it to have been once of much greater extent and importance. Some lime-quarries supply the district, and sulphur is also found, but not turned to any account.

This extremity of the Goceano range is far more beautiful than that at Bultei, the romantic gorges and ravines being better cultivated, and the gardens of the villages irrigated by the mountain streams are productive and have a cheerful aspect. But the *intemperie* from the undrained plain affects the Goceano population; and so little attention is paid to their health and comfort, that, in the year 1839, neither a medical man, a surgeon, nor a phlebotomist, were to be found in the district. There were, however, three midwives, an anomaly in Sardinian sanitary statistics; for that employment is almost unknown in the northern, and in other parts of the island is considered not more honorable than that of grave-digger or executioner; a strange idea that the first and last assistance we receive in life should be considered as demeaning those who offer it.

The general character of the people is lawless, fierce, and vindictive; and the theft of cattle, with

consequent retaliation, drives many of them to the mountains, which afford an easy and safe retreat.

A priest told me that no less than six of his parishioners had retired to the mountains since the commencement of the year, and, as it was then the beginning of May, there might be in this proportion an annual loss of twenty individuals from his parish ; that the government were not aware of the circumstances, and that both parties in disputes infinitely prefer vendetta with their own hands, to the tardy and venal process of obtaining injustice by the maladministration of the law.

In another village was formerly inscribed on the architrave of many of the doors, "*Inimicos ejus induam confusione,*"—"I will clothe his enemies with confusion," a painful evidence how this vendetta was openly declared by a blasphemous misapplication of the words of the Psalmist.

The village of Benetutti has been included in the Goceano commune, and, according to the statistical returns of 1839, the eight villages contain unitedly a population of 7,958, of whom 262 can read, and of them 170 are at school ; so that about one in thirty has received some instruction. But there are fifty-two churches for the 7,958 people, or about 153 for each church ; and, though masses and feste are not celebrated daily in each, the attention paid by the priests and monks to ceremonies and superstitions, is rarely extended to the promotion of any useful learning.

The Castle of Goceano, previously mentioned, becomes an object of historical interest towards the middle of the thirteenth century, as, within its walls, Adelasia, the Giudicessa, was immured during the last years of her eventful but unhappy life ; some notice of

which, as well as of that of her illustrious husband Enzo, King of Sardinia, may be here introduced.

It must be premised that the following narrative comprehends many matters in which Sardinia is not directly concerned, but Enzo, having played so important a part in the drama of his age, and there being but scanty accounts of him, the following sketch, based on the authorities of Crescembeni, Köhler, Münch, and Tola, may be introduced. To render the narrative clear, it will be necessary to take a glance at the state of Italy, and of the position of the Emperor Frederic II., who had been elected to the throne of the Holy Roman Empire in 1210. This illustrious member of the house of Hohenstauffen began his reign under the auspices of Pope Innocent III., who, having quarrelled with his *protégé*, Otho IV., became the principal means of Frederic II. being recognised and crowned as Emperor in 1215. Not many years after this, however, matters wore a different aspect; the old jealousies began to revive against his powerful family, and the memorable contest with the Popes was renewed, in which both parties displayed an ability and rancour whereby Europe was kept in a state of ferment during great part of this century. In furtherance of Frederic's great object—the humbling the pride of the Sovereign Pontiffs—a measure necessary to the existence of his family, and indeed of the ancient rights of the Imperial throne, which was threatened by their hatred and overbearing claims, he had recourse to every expedient which policy could suggest or power execute. In this undertaking he displayed a greatness of mind, a versatility of genius, joined to an invincible determination;—qualities, which shine more brightly from being opposed to and tested by, the deep policy of some of the greatest men who ever occu-

pied the chair of St. Peter. Endowed with unrivalled activity of body and of mind, he seemed formed by nature to struggle with the complex difficulties which presented themselves in the various parts of his extensive dominions, where a turbulent aristocracy in the north, a factious jealous democracy in the centre, the rivalry of six high-spirited nations in his hereditary dominions to the south, and the intrigues of an overweening hierarchy throughout them all, claimed and divided his attention and care ;—but his heart was with his hereditary kingdoms, and in Italy he accordingly passed the greater part of his disturbed reign.

Such being his arduous position, it was evident that no opportunity, however insignificant, of strengthening himself, was to be neglected, and therefore, on an occasion presenting itself for opposing the designs of the Popes upon Sardinia, he resolutely entered the field against them, and succeeded. This arose on Adelasia becoming a widow, and her hand being sought by the Pope for one of his followers and relations.

Adelasia was by birth Giudicessa of Torres, being daughter of Mariano II. (also called III.), and, on the murder of her brother Barisone III., in 1236, had succeeded to the sovereignty of that portion of the island. In 1219 she married Ubaldo di Lamberti* Visconti, who, in the preceding year, had invaded the Giudicato of Gallura, and some parts of Cagliari, of which the former had been claimed by Mariano II. of Torres,—through Comita II., his father, by whom it had been held, and the latter by his marriage with Agnete, a princess of that house. In consequence of the above

* Münch (*Leben König Enzo*, p. 10,) makes Ubaldo and Lamberti brothers ; but his Sardinian information appears confused and inaccurate.

marriage of Adelasia*, the hostilities with the Visconti were of but short duration, though zealously fomented by the Popes. The ancient papal claims to sovereignty over Sardinia, by the celebrated donation of Constantine, were now sought to be made effectual by Gregory IX., ever on the watch for an extension of power, especially if involving a corresponding injury to the imperial rights or interests.

Adelasia, after the murder of her brother, Barisone III., had some disputes with the Pope, whom she suspected of being privy to the insurrection in which her brother lost his life; but a legate, Alessandro, who was sent to appease her and forward the interests of the apostolic see, managed matters so well, that she, as sovereign in her own right, was then induced to join with her husband, Ubaldo, in recognising the feudal authority of Rome, not only over her hereditary possessions of Torres and Gallura, but over those of Ubaldo himself in Sardinia, and in these acts were also included the other territories in Corsica, Pisa, and Massa, which she inherited from her grandfather, Guglielmo. This questionable submission to the claims of a formidable pretender was, on the papal side, represented as merely the performance of the usual ceremony,† on renewing the oath of fealty required from a vassal to his suzerain, and as the ancient right of the popes in the island. Frederic, however, viewed the subject very differently, and considered it to be a fresh usurpation. Upon the

* According to Münch she had been before married to a cousin of Innocent III. Tola, Manno, &c., do not mention the circumstance.

† Köhler, Entius, Comm. Hist. Göttingen, 1757, and Münch, p. 7, justly remark that the formal deeds of recognition of the papal supremacy on this occasion argue against its former existence.

death of Ubaldo, in 1238, an opportunity was afforded of checking the Pope's proceedings, of which the Emperor immediately availed himself. No sooner was Gregory IX. acquainted with Adelasia's widowhood, than, with a view to strengthen his party and advance his family, he wrote her a pathetic letter of condolence on her bereavement, full of expressions of paternal solicitude, and shortly afterwards made private advances towards a treaty of marriage between her and Guelfo dei Porcari of Pisa, one of his nephews. When these proceedings were known to Frederic, he was induced to enter the lists against his old rival, whose rancorous opposition was but the more painful and irritating from the recollection of their former friendship, to which Gregory, when simply Cardinal Ugolino, was materially indebted for his advancement to the Papal See.

Though the emperor's generosity could not but lead him to admire the high personal character of that venerable man, as fully appears by his letters, the attempts of the Pope to obtain the submission of all Sardinia, and the wealth of Adelasia herself, made her alliance the more desirable, as a means of restoring the imperial rights. Amid all his splendid qualities, Frederic, like many other great men, yielded to the allurements of pleasure, and was particularly alive to the fascinations of female charms. As Muratori says:—"Ebbe siccome principe libidinoso, e poco timoroso di Dio, in uso de tener sempre alla maniera turchesa più concubine:"—Among them was Bianca Lanza,* of the

* We have herein followed the majority of historians who agree in giving Bianca as Enzo's mother. See particularly Münch's *Enzio*, in which the subject of King Manfred's and King Enzo's parentage and relationship is ably and fully discussed, and much interesting matter collected.

noble house of Monferrato, whom he appears to have tenderly loved, and by whom he had King Manfred, King Enzo, and other children. King Enzo was selected by his father as the instrument for carrying out his designs with regard to Sardinia, and he could not have chosen one more devoted to his interests. His real name was Henry, in German, Heinrich, which is familiarly shortened to Heintz; and hence, probably, the numerous corruptions of his name met with in different authors,—being variously, Heintzius, Entius, Enzo, Enzo, Arrigo, even Ango, and Lorenzo, but usually Enzo, to which therefore we adhere. He was born at Palermo, in 1225, and of his early childhood little or nothing is known; but it is supposed that he was brought up under his father's eye by the Chancellor Pietro delle Vigne, Frederic's great councillor and friend, with whom Enzo himself appears to have been on the closest terms of affection and intimacy. He was the favourite son of his father, who delighted to behold in him a living image of himself, as his varied talents began to develope themselves; and is, by all writers, described as strongly resembling the Emperor, no less in personal character, earnestness of purpose, elegant cultivation of mind, and in political and military genius, than in the uncommon beauty of person and dignity of bearing which marked him as one born to command. His name first appears historically in 1237, when he gave the earliest proof of his extraordinary courage at the battle of Corte Nuova, fighting under the imperial banner. He was then only twelve years of age; but the precocious ability he had previously displayed, and his enthusiastic admiration of, and filial devotion to, his father, won upon the Emperor equally as a parent and politician, and determined him to lose no

time in advancing his son to the most important places of trust. An opportunity of effecting this, and at the same time protecting the rights of the empire, occurred in the following year, by an alliance with Adelasia, who was then a widow. Proposals of marriage were accordingly made; and, notwithstanding the Pope's anger, were eagerly accepted by the Giudicessa—allured, perhaps, by the fame of the splendid talents and beauty of the young prince, her vanity being flattered at the same time by an alliance with so illustrious a house, and by the title of King of Sardinia, which was bestowed by Frederic upon his son by virtue of the power of erecting kingdoms—then universally considered one of the imperial prerogatives.

Thus the island became annexed to the empire. Besides great riches* and possessions in Italy, Enzo's wife brought him Torres and Gallura, in Sardinia, and the rest of the island appears to have gradually submitted to him by treaty and force of arms; and according to a monument in the church of St. Domenico, at Bologna,† and other evidences, he occasionally bore the title of "King of Corsica;" in which island Adelasia had possessions. This alliance, and the withdrawal of Sardinia from the feudal sovereignty of Rome, were subjects of exasperation to the Pope, to whom expectations appear to have been held out for a marriage of one of his nieces with Enzo, and widened the breach between Rome and Frederic to such an extent, that on Palm Sunday, 1239, Gregory IX formally excommunicated the Emperor. In the mani-

* Adelasia's wealth is mentioned as an additional inducement with Frederic, to the match.

† *Vide* Münch, *Leben Enzo*, pp. 17—353, where will be found a copy of the inscription.

festi intended to justify this step, the proceedings in Sardinia form the eighth article of complaint. Frederic,* provoked by the violent conduct of the Pope, and seeing himself branded as a "profligate," an "enemy of the church," and even an "infidel," published and transmitted to all the courts of Europe his celebrated letters to the Gallican barons, in which, with great spirit and dignity, he vindicates himself from the charges. In regard to Sardinia, he particularly denies its ever having been a papal fief; insists that it formed a part of the Holy Roman Empire; justifies his occupation thereof, by referring to his oath known to all Christendom, that he would recover the lost members of the empire; and significantly adds, that he would find means with due diligence to accomplish his vow. In a word, he bitterly complains of the injustice of the Holy Father, who, in revenge for political injuries, had thus prostituted his spiritual powers.

In vain did the amiable St. Louis interfere to mitigate the rancour of the Pope, and Frederic himself was equally unsuccessful, though he submitted to send an embassy to Gregory to treat for terms. When all chances of reconciliation were over, the Emperor was not backward in employing his brilliant wit and vast resources to pour contempt and humiliation on the sovereign Pontiff, who on his side even proceeded so far as to preach a crusade against him. Enzo in the interim was busied in the affairs of his new kingdom, extending his power on all sides, and acquiring more than a nominal sovereignty. Contemporaneous histories do not give any acts of his government in Sardinia, though by later writers he is accused of great cruelties towards his subjects, and particularly towards his wife.

* Matthew Paris throws much light on all these points.

According to some historians, and the Sardinian *condagés* or chronicles, he deprived Adelasia of all her rightful authority, and imprisoned her, first in the castle of Ardara, and afterwards in that of Goceano,* which latter stronghold had been one of the conquests of Ubaldo. But no satisfactory and positive cause has been assigned for conduct apparently so contrary to the manly, chivalrous character of one who had proved himself remarkable for noble deeds and feelings, and whose enlightened mind could not but have felt the stings of remorse at such unworthy treatment of a noble and beautiful princess, accustomed from her youth to the indulgence and flattery of courts. It appears certain, however, that no great attachment existed, at least on the side of Enzo, for during his sojourn in Italy he never thought of sending for his wife, but found ample consolation for her absence amid the charms of his beautiful countrywomen, of an age and taste more suited to his own. If we recollect that at the time of his birth, Adelasia had been (as it appears) six years married to her second husband, and therefore must have been past her prime in 1238, though even then described as beautiful, this disparity of age may afford some explanation, though no excuse for his neglect.

In 1239 we find the King of Sardinia in Italy, where he joined his father at his command, nor does he ever appear to have returned to the island, but to have left the infamous Michele Zanche as his viceroy. The Sardinian chronicles mention that his mother, Bianca Lanza, was left in authority, together with Zanche, her paramour, but this does not appear pro-

* Münch, p. 22, n. 1, forms several conjectures as to the probable reasons for Enzo's imprisoning his wife, supposing that story to be authenticated.

bable, for there are traces of a morganatic marriage having taken place between Frederic and Bianca, and it was not till long afterwards that she became the wife of Zanche.* Enzo found the Emperor actively engaged against his powerful opponents in northern Italy, and forthwith took a distinguished part in the campaign in the Bolognese territory, where he rendered the most important services before Piumazzo and Crevalcore. The Cardinal Gregorio di Montelongo, who had formerly been most offensive to Frederic, while filling the office of Pope's nuncio in Lombardy, was at the head of affairs in that district; and being notorious for an intriguing, wrathful, bloodthirsty turn of mind, exactly fitted to excite the passions of the multitude, it was therefore an important consideration to oppose to him a person qualified by talents and decision of character to watch over the imperial interests,—and such was Enzo.

On the 25th of July, 1239, the Emperor appointed him, though only fifteen years old, to the important office of Vicar-General of the empire in Italy, and forwarded him a letter of instructions and advice, which is still extant. This post he filled with great dignity and credit, and was greatly admired for the moderation and urbanity, capacity for business, and the fertility of expedients, far beyond his years, which he displayed in his negotiations, whether with allies or enemies. He soon penetrated with his army into the March of Ancona, where he commenced more direct hostilities against the Pope himself, and again his arms were crowned with success. One after another the strongholds of the Church fell into the hands of the Ghibellines, and Gregory began

* Münch, Enzo, app. 1, pp. 193, &c., investigates this point, and refers to the original notices found in Matthew Paris, Bach. di Neocastro, &c., &c.

to tremble in his capital. The Cardinal Giovanni della Colonna was sent in command of a considerable force against the advancing King of Sardinia, while the Pope himself brought his spiritual thunders to bear against the young warrior and his followers, who had dared thus sacrilegiously to invade the patrimony of St. Peter, and included them all in the censures already fulminated against Frederic in the beginning of the year. But all was in vain, for in the spring following, (1240,) notwithstanding his wrath, the visible and infallible head of the Church was reduced to great distress by the successes of Frederic himself toward the north, where Pisa and Lucca and many other cities had declared in his favor; while the ambitious Enzo, regardless of the papal censures, wholly devoted to his father, and elated with his recent victories, further extended them on every side, till they were finally crowned by the submission of Osimo and Viterbo.*

Frederic's advance was hailed with universal delight, and Rome herself appeared ready to receive him with open arms, while Gregory found himself forsaken by the friends upon whom he had placed the greatest reliance. But at this crisis fresh spirit was infused into the papal party by the undaunted courage and vigorous appeals of the aged Pontiff, and his enemies were compelled to retire before the enthusiasm he evoked.† The short interval of rest thus occasioned was on both sides employed in active preparations for future hostilities. While Frederic levied

* Münch places these proceedings in the autumn of 1239.

† *Vide* Muratori, for an account of the procession instituted at Rome, in which were carried the heads of St. Peter and St. Paul. Also Rycaut's *Lives of the Popes*, p. 264, for the same, and for Frederic's revengeful measures on his repulse.

men and money throughout his dominions, Gregory appealed once more to the sovereigns and nations over whom he claimed supreme authority, and exacted large sums from the clergy. Ravenna had in the mean time been taken from the Emperor, through the machinations of Gregorio di Montelongo, and this important loss occupied his attention towards the close of the year, when he besieged the city in person, accompanied by the King of Sardinia, and re-took it after a short resistance.

While these events were going on, the Pope ordered a general council to be assembled at Rome, at Easter, 1241, ostensibly to consider the distracted state of the Church, but virtually to ascertain how far he could introduce that crowning measure of ecclesiastical usurpation, which was fulfilled a few years afterwards at Lyons, namely, the deposition of Frederic II.; the only instance, according to Hallam, in which the pretended right of deposing monarchs has been successfully exercised. The Emperor, however, was aware of the fresh dangers which threatened him, for it became evident that only prelates avowedly favorable to the high claims of Gregory were summoned. Frederic complains of this in his manifesto; and another of his reasons for opposing the meeting of the council was, that though the arrangement of a peace between the empire and Rome was one of the principal motives for its being convoked, such motive was entirely omitted in the summonses. Notwithstanding the amicable persuasions of Frederic, the prelates began to flock towards Rome in the beginning of the year, relying on the strength of their protectors the Genoese, in whose city a great number, chiefly belonging to the Gallican Church, had gradually assembled, and who determined, instead of venturing to continue their journey by land, to trust

themselves to the protection of the fleet of their friends, and proceed as far as Ostia by water. Those prelates who, in spite of Frederic's repeated warnings and direct refusal of safe conduct, had ventured to pass through his dominions, were imprisoned, treated with extreme rigor, and some of them put to death. In the meanwhile, to prevent those assembled at Genoa from joining the council, Frederic directed his firm friends the Pisans, to prepare their ships to join those which he was fitting out at great expense, and hoped by these united means to seize his ecclesiastical enemies. Enzo being intrusted with the supreme command of the allied fleet, lost no time in taking up an advantageous position; and the enemy being kept in ignorance of the strength and situation of the allies, were so elated with self-confidence, and regardless of the warnings of individual patriots, that they persisted in their preparations.

At the appointed time, the Genoese fleet, with its precious burden of prelates and treasure, proudly weighed anchor, and hastened to meet its impending destruction; seven-and-twenty of the largest galleys, filled with men, with horses, and the costly trappings of ecclesiastical splendor, left the harbour of Genoa in April, 1241, and on the 3rd of May* fell in with the combined fleet awaiting them off the small island of Melaria, south-west of Leghorn. The fleets were soon engaged, and after a desperate struggle of several hours, King Enzo was completely victorious, and successful beyond his utmost hope in the great object of securing the persons of the prelates. Two-and-twenty galleys fell into his hands, with 4000

* Münch gives the 25th of August as the date of the departure of the Genoese fleet from Genoa; but it is impossible, and is probably a misprint, p. 46. At pp. 47, 48, he refers to most of the authorities relating to this famous naval engagement.

prisoners, and enormous booty ; three were sunk ; and of the whole vast armament only two vessels escaped to tell the disastrous tale of their defeat. Several of the prelates leaped into the sea to escape the dreaded vengeance of the Emperor ; while of the survivors, three cardinals, three archbishops, five bishops, many abbots, in all above 100 ecclesiastics, were sent prisoners to Naples by command of Frederic, whose answer to the dispatch forwarded by King Enzo with the news of his success, and for commands relative to the disposal of the prisoners, was contained in the following lines :

*“Omnes prælati Papâ mandente vocati
Et tres legati veniant hucusque ligati.”*

This unexpected blow, and the consequent failure of his ambitious designs, aggravated the disease under which Gregory was laboring, and laid him on his death-bed in the hundredth year of his age, on the 21st of August, 1241. Frederic, thus released from his most rancorous enemy, was at liberty to turn his undivided attention to a danger not less formidable, which threatened him and all Europe from another quarter. The Moguls, who from the beginning of the century had been devastating Asia, under Zinghis Khan and his four sons, had now advanced into Europe, which was threatened with the utter extinction of the fine arts, and of the institutions of civilized society. Frederic II. earnestly exhorted the Kings of Europe to make common cause against this common enemy ; but in the confusion of the times his appeal was disregarded. He alone made a stand, however ; and, though it appears that the Moguls, awed by the fame of the Franks, had of themselves determined to retire from the west, he deserves not the less the praise and gratitude of poste-

city for the determination evinced on this occasion. Even before the close of the year 1241, he dispatched King Enzo, at the head of a numerous army, to join the Germans assembled under the command of his brother, King Conrad ; and their united forces set forward to meet the dreaded foe, becoming daily more terrible by his uninterrupted successes, and merciless devastations. A decisive battle was fought on the banks of the Delphos, a small arm of the Danube ; where, after an immense slaughter on either side, the arms of King Enzo were at length victorious, and the Moguls speedily retired upon their previous conquests.

This victory was of no small consequence to Frederic, as vindicating him from the malignant aspersions of his ecclesiastical foes, who endeavored, in revenge for his opposition to their worldly ambition, to brand him as an enemy to the religion of Christ. King Enzo was then recalled to Italy ; and in 1242 and following years, was engaged in expeditions against Piacenza, besieging Roncarello, and in burning Podenzano and other castles. After this the Milanese felt the force of his arms ; he undertook the siege of Sairano, and endeavored to prevent the fortifying of the Motta di Marignano ; but not being successful, he threw a bridge over the Po, and ravaged the territory of the enemy. He was next engaged in relieving Savona from an obstinate siege by the Genoese, whom, after some difficulty, he forced to retire. In 1244 he appears to have been occupied with the duties of his high office, as Vicar-General of the empire ; but we have no particulars of his actions during that time. The next year, 1245, is that in which the memorable Council of Lyons was held ; when the new pope, Innocent IV., in the face of the assembled prelates of Christian Europe, presumptuously assumed

and exercised the right of deposition over the temporal sovereigns of the world, as an inherent privilege of the successor of the Prince of the Apostles. Without the opinion of the Council being taken, he solemnly proceeded to deprive Frederic of his imperial and royal crowns, to absolve his subjects from their allegiance, excommunicating such as should remain faithful to their sovereign, and authorising the Electors of the Empire to choose another Emperor. Frederic did not submit to such an outrage; he assembled his chief friends and partisans at Verona, concluded a truce with his minor enemies, and vigorously addressed himself to meet the urgent danger threatening his very crown and life under the superstition of the time.

The war was now renewed with almost more vigor than ever. We must not be tempted, in this place, to follow the intricacy of Italian politics further than as inseparably connected with the illustrious King of Sardinia. He, in the same summer, gave new proofs of his valor and military skill, by effecting the passage of the Adda, near Cassano, under circumstances of great difficulty, an evolution by which he divided the attention of the enemy, and enabled his father, who had remained in great embarrassment on the banks of the Ticino, in sight of the Milanese army, to cross the river at Abbiate, Boffalora, and Casteno, which he had hitherto in vain attempted. But though the King of Sardinia's success was of no small advantage to Frederic, by keeping the enemy in check from one side, it did not lead to the intended junction of the imperial forces. Whilst besieging the castle of Gorgonzuola, Enzo's impetuous valor had hurried him forward, in the heat of battle, beyond the support of his friends, and while dealing destruction all around him, he was at last,

owing to the fall of his horse, overpowered by numbers and taken prisoner by Panero di Bugano, under Simone da Locarno. The chronicles of the Italian cities and historians differ as to the manner of his release, which was almost immediate; for while some affirm his captor to have given him his liberty on his solemn promise no more to appear in arms against the republic of Milan, and to induce his father to suspend his hostilities against that city, others, with more apparent ground of probability, assert that he was, on the field of battle itself, liberated by his allies of Reggio and Parma, by whose aid he also took and held Gorgonzuola. Matthew Paris relates that the Milanese were defeated by the King of Sardinia in a bloody battle; but Italian histories contain no mention of such a defeat, though the capture and release of the king, as above-mentioned, are variously narrated by them all. After this, he with the Cremonese, entered the territory of Piacenza, and advanced on that city, to which he did much damage. From Reggio, also he banished several families belonging to the Guelf faction.

In 1246, little is known of his actions, except that he made a fresh attempt to take Piacenza, counting upon the assistance of Alberto da Fontana, but being in this disappointed, he was forced to retire unsuccessful. In 1247, the Papal and Guelf faction appearing decidedly to gain ground, induced an increased watchfulness on the part of Frederic and his allies, who expelled from their cities the relations of the Pope and all whose attachment to the Ghibelline cause was suspected, especially at Reggio and Parma. The latter city had been one of the most faithful allies of the empire, but having been won over by the papal party, entailed on itself a protracted siege.

The quarrel between Frederic and the Pope had, since the proceedings at the Council of Lyons, risen higher than ever, and no bounds were thenceforward kept in their mutual enmity. Though Frederic, in mere self-defence,* was driven to deeds of severity and cruelty towards those of his enemies whom fortune threw into his power, too much in accordance with the spirit of the age, though not with the superior character and enlightened mind of this great prince, the atrocities committed by the Guelf faction were, however, if possible, more revolting. Innocent IV., enraged at the death of a near and beloved relation, executed by Enzo at his father's command, and, forgetting the dignity of his high station, in the impotent rage of a passionate old man, again excommunicated both father and son, on Palm Sunday, 1247, and accompanied the ceremony with such horrible imprecations, as made the "ears of the bystanders to tingle."

Enzo, after several other enterprises, undertook the siege of Quinzano, a castle belonging to Brescia, whose allegiance also began now to fail, and then proceeded to attack Parma, which had been taken by the Guelfs in absence. Without entering into any details of that siege, one of the most interesting events of the period, we need only follow Enzo, who, in command of the allies, made many excursions from his post, was successful in cutting off supplies and reinforcements, defeated the enemy's cavalry at Montecchio, Collecchio, and repeatedly on the banks of the Po, destroying, at different times, an immense number of their vessels; nor need we particularise the successful sally of the Par-

* In the history of this monarch, the fact should not be lost sight of, that he was throughout his reign "on his defence against the aggressions of others." Hallam, *Mid. Ages*, ch. iii. p. 1.

mese, the defeat of the imperial troops, and flight of the Emperor. Enzo, however, shewed his wonted activity and courage in endeavoring to avenge his fallen companions in arms, in wiping out the stain upon his own and his father's glory, and, after several successful fights, followed the emperor to Verona, with the shattered remains of the army, where he was received with great honours by the famous Ezzelino da Romano. Here, according to Münch, he first saw his intended second bride, a niece of Ezzelino, to whom the Emperor is said to have been desirous of uniting him, after the Pope's dissolution of his first marriage, on the occasion of Adelasia marrying his iniquitous viceroy, Michele Zanche, an event placed by Münch about 1243.

Historians are unanimous in mentioning a later marriage of Michele Zanche, but while some assert that it took place during Enzo's captivity, others place it after his death; nor are they agreed as to the person of the bride, being divided between Adelasia and Bianca Lanza, Enzo's mother, while occasionally both are mentioned together. The ages of the ladies can, in this instance, form no clue to a correct conclusion, but it seems not improbable that both were honored with the affections of this "barattiere." Thus much seems authenticated, and Münch then adds that Adelasia entered into a treaty with the Pope, from whom, through the intervention of the Archbishop of Arborea, she obtained a divorce from King Enzo, in 1248,* he being an excommunicated person; but we have met with no traces of such a treaty, nor does Münch refer to any authorities in its support, though citing several of those above-

* Münch, Enzo, p. 158, seems to place Adelasia's marriage with Michele Zanche, after Enzo's imprisonment at Bologna, which is the generally received account. Vide Tola, &c., &c.

mentioned, in the same paragraph ; and his only reference to the divorce and proposal of a subsequent marriage with Ezzelino's niece, is a letter in "*Pietro delle Vigne*," iii. 82. The marriage, however, never took place.

The remainder of 1248, and beginning of the following year were passed in a desultory warfare of little importance and various success ; Enzo, burning for revenge, commanded the imperial party, and made various attempts against Parma, in the absence of Frederic in Apulia ; but his course of glory was almost run, and a tedious and dreary captivity awaited him.

The long-standing quarrel between Modena and Bologna, respecting the boundaries of their territories, their local jealousies, mutual ridicule, and adherence to the rival factions of the Guelfs and Ghibellines, were, for political purposes, fomented by the legate, Cardinal Ubaldini, a man of superior abilities and few scruples, and who, encouraged by the absence of Frederic and the circumstance of Enzo's forces being engaged in other quarters, excited the Bolognese to an attack on Modena. His machinations succeeded, the most powerful army the Guelfs had yet mustered was soon ready to take the field, negotiations were entered into, but in vain, and the Bolognese army began the attack before their opponents were prepared to receive them. The Bolognese Podestà, Filippo Ugone, was re-elected for the following year, and took the command without any restriction ; the rival factions of the state forgot their quarrels for the occasion, and the public treasure was liberally expended to complete the preparations. In the mean time, King Enzo had been sent for by the Modenese, and, on hearing the urgency of their case, he

lost no time in coming to their rescue with such troops as he could hastily collect, strengthened by the reinforcements that joined him on his forced march. At length, the two armies met on the banks of a torrent called the Tepido, which runs at some distance from Modena, and near the village of La Fossalta. Here Enzo intended to surprise his foes by night, but they had warning of his plans, and were prepared to give him a warm reception. In this first battle many were killed and wounded; the imperialists were unable to gain any advantage, a retreat was sounded, and the armies returned to their former position, the king being amongst the last who left the field. Reinforcements arrived in both camps, but the most considerable was under Antonio Lambertacci, to the assistance of the Bolognese, and on the 26th of May, 1249, was fought the bloody and decisive battle of La Fossalta, the source of such glory to Bologna, such grief and humiliation to the Emperor and the Ghibellines.

Of this fierce engagement suffice it to say, that the King's impetuosity and eagerness to engage seem to have occasioned his forming a hasty disposition of his troops, whose headstrong valor was opposed to the excellent order of battle of the Bolognese commanders. The conflict lasted the whole day, and both sides displayed the utmost courage and determination. It was fiercely sustained by the German auxiliaries, who, at one time, rescued the king, when engaged hand to hand with Antonio Lambertacci, his horse having been wounded under him. His fall, seen by the rest of the army, produced some confusion, particularly amongst the Modenese, who formed his third division; it gradually spread to the rest of his troops, and his own rashness and impetuosity thus appear to have been the

primary causes of the disaster which ensued. In vain did Enzo and his commanders seek to restore some degree of order, and, by alternate entreaties and threats, to induce them to make one effort to retrieve the day. A panic appeared to have seized his Italian followers, his faithful Germans were almost totally cut to pieces, and amid the confusion and noise, which prevented any signal trumpets being heard, the rout became general. As night approached, the condition of the devoted Ghibellines became worse, the foe followed close upon their confused retreat, many were thus slain, numbers lost their way in the dark, and either perished in the surrounding ditches or fell into the hands of the exulting Bolognese. The King of Sardinia, with a few devoted followers, made Herculean efforts to rally his troops, or at least to secure an orderly retreat, and performed prodigies of valor,* but, at length, overpowered by numbers, became the most glorious trophy in the triumph of the victor. The Bolognese did not pursue their enemies, but took every preliminary measure to place the important prisoners they had taken in safety, in the strong castle of Castel Franco.

A magnificent triumph was celebrated at Bologna, and all the prisoners were paraded through the streets, amidst the exulting shouts of the citizens and their allies, who had thronged thither to grace the ceremony, and gratify their own curiosity. Many were the captives of high rank and valor; but none drew so much attention and interest as King Enzo, of Sardinia, whose

* Tassoni, in his mock heroic poem, "*La Secchia Rapita*," gives an admirable description of this battle, in which, though, like the rest of the poem, all the facts interwoven may not be historically correct, he gives a noble account of Enzo's conduct and exploits, and always mentions the young hero with honor.

noble bearing and beauty of person,—his golden locks falling in rich curls to his waist, from under his magnificent helmet,—were the admiration of the spectators. Winning the hearts of all by his appearance, and the melancholy gentleness of his manners, he was most honorably treated by his captors. After much discussion on the disposal of the prisoners, in the course of which it was proposed to set them free with all suitable honors, it was at last determined by the Bolognese alone, without consulting their allies, that the captive King, the son of their old enemy the Emperor, should be kept in perpetual imprisonment till his death, and that the others should be ransomed according to their rank and quality.

Frederic II., deeply grieved on learning the fate of his favorite son, left no means untried to obtain his restoration to liberty. He wrote letters to the Bolognese, in which he sought to gain his end by threats, entreaties, and large promises, as rage at the political injury he had sustained, or paternal affection, predominated; and of these varied feelings the letters and notices preserved by Pietro della Vigne afford abundant proof. So dearly did he hold the release of his son, that among other offers of ransom was a ring of silver which should surround the whole of Bologna; but the republic proudly despised the threats, remained unmoved by the entreaties, and rejected the offers; and the importance attached to the King of Sardinia is proved by the respect and distinction with which he was treated by his captors, as well as by the negotiations of his friends to effect his liberty. In the subsequent wars between Modena and Bologna, their peace, coalition, and terms of agreement, Enzo seems to have been neglected by his former allies, the Modenese, who on no occasion appear

to have proposed his release. The Emperor, whose latter days were embittered by the successes of the power against whom he had been defending himself so nobly throughout his reign, and by the misfortunes which befel him in his own family, was unable also to make any effective exertion towards his son's liberation, and died in the following year, 1250. We know not of any subsequent efforts made by the family of Enzo in his behalf; though King Manfred, his brother, is said to have meditated the attempt; but the difficulties which he himself had to contend with may have prevented it; and perhaps a certain degree of jealousy of his brother's superior powers of mind and influence, may be assigned as another reason for his non-interference.

The Bolognese dealt generously with their illustrious prisoner,* whom they lodged in the palace of their Podestà, until a suitable residence should be provided for him. In this latter,—commodious and well-furnished,—he was allowed a free intercourse, and spent much time with the young nobility, and the learned and intellectual men of the city, in whose society he took delight; and with some of whom he formed a lasting friendship. A feeling of good will towards him appears to have existed throughout the republic; though, from political motives, his person was strictly guarded. But, notwithstanding the consideration with which he was treated, and his endeavors by intellectual conversation and exercises to obtain a temporary respite from his sorrows, his spirit was bowed down under the many misfortunes surrounding his family and their allies, and by the constant weariness of his irksome confine-

* The story about the iron cage, in which the King of Sardinia is said by some writers to have been confined, and of the cruelties exercised towards him, appears to be without foundation.

ment. Amid the intercourse, however, with literary characters, and the pleasures derived from the cultivation of music and poetry,—in both of which peaceful arts he delighted and excelled, he found, also, a solid relief in a friendship and love unexpectedly bestowed on him in the very midst of his enemies. Amongst those who sought his company was Pietro Asinelli, a youth of one of the noblest families of Bologna, between whom and the captive King there sprung up a strong and lasting friendship, cemented by a similarity of disposition, and the cultivation of a talent for which Pietro was scarcely less remarkable than his royal friend; and an opportunity eventually occurred in which these feelings were nobly tested.

But the greatest consolation to Enzo in his trouble, arose from that tender source which is ever the sweetest in restoring peace and happiness to the breast torn by cares, and whose full power the noblest and most favored of mankind are the most capable of appreciating. The devoted love of a beautiful and artless girl, returned with all the ardor of which she was worthy, for a long time supported the hero under the heavy yoke of oppression; in her society the smiles of a lovely brow counterbalanced the frowns of fortune which had fallen on himself and house, and a new interest in life was created which gave a charm to the monotony of his prison-hours. His harp was attuned to the accents of the softest passion, and under her influence his pen preserved those poetical thoughts, some of which placed him in as prominent a rank among the early bards of his native country, as he had previously been among her warriors and her statesmen. Lucia Viadagoli, born of a respectable family, and one of the most beautiful and accomplished of Bo-

logna's maidens, had witnessed the triumph in which her countrymen had led their illustrious prisoner. The King of Sardinia, whose name had been in the mouth of every Italian, though he had now scarcely attained his twenty-fifth year, had been the object of her curiosity ; and it is not surprising that the pity she felt in common with all around her, should give place to a deeper feeling, on an acquaintance with his amiable disposition and elegant deportment, and should have awakened her tenderest sympathies. Their mutual passion becoming known to each other, no pains were spared to obtain a meeting ; and, probably, Pietro Asinelli was instrumental in assisting his unfortunate friend in an object he found so nearly touching his happiness. The early bud of love soon burst into blossom, and their meetings became frequent ; she was his constant companion, soothing the anguish of his weary hours ; and from this connection, the sweeter to the unfortunate captive, now forgotten or forsaken by all but a few friends, is said to have sprung the founder of the family of Bentivoglio, in after times the avengers of his sufferings, and lords of the proud republic. The point is involved in much obscurity ; and many are the conflicting statements of various chroniclers and authors ; but it is certain that a family of Bentivoglio existed before the time of Enzo, that a knight of that name was actually present at the Fossalta, in the Bolognese army ;—and the Bentivogli of Gubbio were then a family of note, and allied to Lucia ;—so that it is probable the son of Enzo may have assumed that name from the relationship.

Of the poetical effusions of the King there are now extant but three pieces,—two canzonets of much originality and sweetness, and a pleasing sonnet. Crescem-

beni, and after him Münch, considers that a fragment preserved under the name of "Arrigo Imperadore," was more probably part of a poem by the King of Sardinia, than by Henry the son of Frederic II., by Constance of Aragon ; and Münch, not without reason, assigns the same parentage to two German minnesongs, known as the compositions of K. Heinrich. A further search amongst the MS. treasures in the Vatican, and in other parts of Italy, would doubtless bring to light many of his compositions, as he mentions in his will certain "*Libri Romantiorum*," apparently his own writing, as well as extracted from other authors; but the collection has hitherto remained undiscovered. They were, with other things, left to Guglielmo di San Giorgio, Giacomo dell' Abate, and Nicolo Benvenuto, Bolognese citizens, to be by them preserved, and eventually handed over to his grandsons, Henry and Ugolino ; but how far this part of his will was executed is uncertain, for as that relating to the principal inheritance remained unattended to, and eminent legal opinions were given against its validity, it is likely that the rest of its clauses shared a similar fate. Judging from what is extant of his poems, the loss of the others is much to be regretted.

His captivity lasted twenty years, during which his father, his brothers, Conrad IV., Manfred, and Frederic of Antioch, the unfortunate Conradin, — all the members of his family, — had successively quitted the scene. Most of their followers and friends had fallen by the hand of time, or by their enemies ; and of the few remaining, some had long renounced their allegiance in the pursuit of a selfish ambition, forgetting the grateful fidelity they owed to their once powerful patrons and benefactors. About this time, 1269, Enzo made an

unsuccessful attempt to escape from his prison, assisted by his faithful friend, Pietro Asinelli, and by Rainerio de'Gonfalonieri of Piacenza. According to the plan laid down, a cooper, Filippo, in whom the King placed full confidence, and who was possessed of great strength of body, was the instrument employed in effecting the design. Having brought a tun of excellent wine for the use of the King and his numerous guests, it was left, according to custom, in one of the rooms to which he had access, and when the barrel was empty the king was concealed inside it, and a hole left for him to breathe through. Thus carried down on the shoulders of Filippo, and passing the guards of the palace without molestation, Gonfalonieri and Asinelli were waiting at some distance with horses prepared for instant flight, and everything seemed to be succeeding to their utmost wish ; when a soldier, or, according to others, a maid, from a window in the palace,—while others again state it to have been an old mad woman,—perceived a lock of hair, of peculiar beauty, protruding from the barrel.* The alarm was given, the barrel was opened, and the unfortunate fugitive discovered. Filippo and Gonfalonieri were arrested, and, after being put to the question, were publicly executed ; but Asinelli escaped, through the speed of his horse, and was banished for life from the place of his birth.

The unhappy Enzo was placed in closer confinement and more carefully guarded during the remainder of his captivity, till at last his earthly sufferings ceased in the forty-seventh year of his age, on the 15th March, 1272—the anniversary of his father's death, and saint's day of his beloved Lucia. Feeling his end approaching,

* The adventure is generally related as having happened by night ; but that seems scarcely probable.

he sent for a notary to settle his worldly affairs, and draw up the will and two codicils, which afford ample proof of his amiable and forgiving disposition. The Bolognese prepared a magnificent funeral at the expense of the republic ; his body was embalmed, and clothed in scarlet, with a crown of gold, silver, and precious stones upon his head ; a golden wand was placed in his hand, and the state-bed on which he was exposed to public view, was hung with the most costly tapestry.

Such was the career of this prince, who, gifted with the rarest talents, whether for war or peace, took in his earliest youth a leading place amongst the great commanders surrounding the throne of his father, and by his enterprise and valor merited the title given by his cotemporaries of "Enzio the Warlike." He had governed Sardinia, and conquered a great part of Italy at an age when the vast majority of youths, even under the most favorable circumstances, are but beginning to aspire to glory and active life ; while, equally fitted for the duties of a peaceful statesman, he was at the same early age entrusted with a highly important charge, and opposed to the most subtle politicians. The Emperor, a master in the discriminating knowledge of human nature, and to whom ability, tact, and courage in his servants was of the highest consequence, did not hesitate to entrust the command to him, which he filled with unvarying honor to himself, and advantage to his beloved father and sovereign. The fault with which he is most chargeable, is an ardent, heedless impetuosity ; but this feeling, inseparable perhaps from youth, led him to perform some of his most brilliant exploits. As a son, his filial piety may rank him amongst the most eminent examples of that noble virtue ; as a friend, he was, from the commencement to the termi-

nation of his life, beloved by all ; and, in his last will, we find him giving to his associates such tokens as misfortune had left in his power and disposal. As a husband, he appears perhaps to have been wanting in that tenderness which might have been expected from his disposition ; but some excuse must be made under the inauspicious circumstances of his early and ill-assorted marriage, especially as he shewed himself on other occasions so keenly alive to the tenderest emotions. In those accomplishments of poetry and song, which add a grace to the greatest minds, we have already mentioned his foremost rank among the vernacular Italian poets. In prosperity he was beloved by his friends and respected by his enemies ; in adversity he had their united sympathy ; bearing his sorrows with a characteristic dignity and fortitude, which, with his many brilliant qualities and achievements, won for him the admiration of his cotemporaries, and deserve that of posterity.



CHAPTER III.

The Goceano Range.—Nomad Shepherds.—Dogs.—Pigs.—Bristles.—Ozieri Province.—Agriculture.—Ancient Fertility of the Island.—Causes of Decrease.—Tenure of Land.—Tanche.—Vidazzone.—Restrictions on Cultivation.—Capabilities.—Produce.—“Mercuriale” Sliding-scale of Export and Import of Grain.—Tax for the Virgin Mary.—Pastori.—Rights.—Sardegna Plough.—Waggon.—Monte di Soccorso.—Monte Granatico.—Monte Nummario.—Roadia.—General Remarks.—City of Ozieri.—Description.—Competence.—A Shepherd’s Baptismal Feast.—Bonbons.—Cathedral.—Pictures.—Churches.—Monasteries.—Ecclesiastical Statistics.—The King and the Bishop. Character of People.—Osteria.—Impromptu Hospitality.—Bisarcio.—Church and Village.—Ardara.—History.—Remains.—Village.—Church and Paintings.—Noraghe de tres Noraghes.—Treasures.—Anecdote.—Descent into Noraghe.—Bones.—Ploaghe.—Costumes.—Codrongianus.—Costumes.—Churches.—Pictures.—Saints, Prayers, and Promenades.—The Abbey of Saccargia.—Story of its Foundation.—San Martino Mineral Springs.—Shepherd Guide.—S’Abbaudi Spring.—Return to Sassari.

AFTER so long an episode we may proceed onwards in our journey, and ascend the Goceano range from the plain by a very steep and rough path winding through its beautiful forests. The glens and glades, of a most pastoral character, are well watered by numerous streams, among which the fountains of Soletta and Spedrunòle are justly celebrated. The former, rising from its stony bed in a copious volume, is, from its delicious coolness and concomitant conveniences, a favorite halting-place

for the thirsty traveller. The thermometer in the shade was at 89° ; but, when put into the water, it went down immediately to 42° . The upper parts of the mountain are marshy and damp from the innumerable little springs which arise and have no outlet, and their effects are visible on the trees, which in many places are covered with the beard-like lichen, so common in the Pyrenees and the forests of Norway. The shepherds were with their flocks in the true spirit of a nomad life; the hearth of their fathers beneath the thick shady trees was their own in succession; a large fire under the verdant canopy, and some stakes with green boughs intertwined to form a shelter against the wind, are their house and home till a change of pasturage is required. Their movements are easily traced, for the trees under which they have dwelt are generally burnt and withered; the boughs of those in the vicinity shew how unmercifully they have been lopped and hacked for the screen and fire-wood; and one's distant approach to these abodes is notified by the yells and barking of half-a-dozen large mongrel dogs—far more disagreeable and dangerous, when without their master, than all the banditi and malviventi of the forests.

The number of cattle reared and fed in the woods is stated to be nearly 100,000—of which 25,000 are pigs; and the acorns, chestnuts, and wild pears, on which they feed, give so fine a flavor to the flesh that they fetch a high price in the markets. The sows are said to be bad nurses, independently of their tender partiality for devouring their offspring; and the consequent necessity of removing the sucklings has given rise to the custom of eating them when but a few days old. They are piled up in heaps for sale, all ready roasted, and selling at a penny to threepence a piece; none of them larger than

a good-sized Brandenburg rat, or better in flavor. The peculiar taste of Sardinian pigs seems to have been appreciated by the Romans, who imported large quantities, and the contractors had certain privileges for obtaining the necessary supply. The piquancy of the hams reminded me of those in the Basque provinces, where the animals have a similar diet. The exportation of pigs and pig-meat had increased latterly to supply Algeria, as in 1841, about 4,000 pigs, and about 116 tons of hams, sausages, and hog's-lard were exported; the duty on which amounted to 2,100*l.* sterling. The cutting and preparation of hog's bristles might also be a very profitable trade, for the domestic animal has much of the character and breed of the cinghiale or wild boar; and, though stiff, long, and good, no use is made of them.

Having attained the summit of the range, the path winds over ridges and dales, the scenery of which ceases to be of the forest character; and, descending the north-west side, the country assumes a different appearance, the greater part of the rich arable soil being cultivated and interspersed with fruit trees, vineyards, and gardens.

The pasture, as well as arable, lands in the Ozieri province shewed a better state of agriculture than in the previous districts; but even the best cultivation in the whole island gives but little notion of the fertility of the soil, as described by ancient and modern authors.

It was considered, upwards of 3,000 years ago, sufficiently fertile to excite the cupidity of the most commercial people of that age; for Diodorus Siculus, after mentioning the colony of Iolaus, says,* "From that time it grew so famous for the riches and fruitfulness of its soil, that the Carthaginians, growing rich and powerful, so coveted the island, that they fought

* Lib. iv. ch. 29.

many battles to gain it." Having made themselves masters of it, in revenge for the resistance they had met with, they killed or banished the agriculturists, forbidding the survivors, under the severest penalties, to plant anything, or to gather any but the spontaneous produce of the soil.

Aristotle says* that Aristæus, celebrated for his love of agriculture, gave his laws here; "but the island scarcely produced anything under the Carthaginians who cut down everything which might be serviceable or productive of food, and placed a penalty of death on the inhabitants if they should replant anything." In process of time these barbarous restrictions were removed, and the fresh Carthaginian colonies so restored and encouraged agriculture, that when the island passed to the Roman dominion, it was (according to Polybius)† "An island very considerable, as well by its greatness, and the number of its inhabitants, as for the fruits and produce of the country." And the new rulers, though there is no account of their positive encouragement or introduction of agricultural improvements, so far protected the island that it became one of their most valuable dependencies. Pomponius Mela‡ and Silius Italicus§ speak of its productiveness; Horace|| praises the "opimas Sardiniae segetes feracis;" Cicero¶ calls Sicily, Africa, and Sardinia, "the three granaries of the state;" Livy** mentions the supplies of corn for the Roman army and navy to be sent by Cornelius Mammula, the proprætor in the island; and that when Titus Manlius Torquatus defeated the Carthaginians and

* De Mirab., ch. 105. † Lib. i. ch. 79—82. ‡ Lib. ii. ch. 7. § V. 375. || Lib. i. ode. 31. ¶ Lege Manil. ch. 12.

** Lib. xxiii. ch. 12.

Sardes, B.C. 215, he obtained a large tribute in corn. Such was the prosperity of Sardinia, B.C. 204, that in the last years of the second Punic war* magazines were obliged to be built at Rome to receive the grain of the island. In the following year it was so abundant that it was sold for the mere price of the freight; and Valerius Maximus, in mentioning the circumstance,† uses the expression, “*Siciliamque et Sardiniam, benignissimas urbis nostræ nutrices, gradus et stabilimenta bellorum.*” Lucan‡ refers to the two islands in terms of equal commendation; Plutarch speaks of Pompey’s visit here for the express purpose of procuring grain, which he collected in great quantities. Pausanias§ calls the island “the most fortunate;” he says|| “Sardinia, for its magnitude and prosperous condition, may be compared with the most celebrated of islands;” and¶ calls it “the largest of all islands, and the first in prosperity.”

Prudentius** states, that in his time (circa A.D. 391) the produce of the island had not diminished; but still overflowed the Roman granaries. Claudian,†† a native of the fertile districts of Egypt, and competent to give an opinion, calls Sardinia “*Dives ager frugum*;” and Salvian, in the 5th century, lamenting the losses of the Roman Empire,‡‡ speaks of the invasion of the Vandals in Sardinia and Sicily, as “the cutting off its vital veins.”

These and other authorities are evidences of the former fertility of the island, especially during the 700 years of its subjection to the Roman sway; but though

* Livy, lib. xxix. ch. 36. † Lib. vii. ch. 6. ‡ Lib. iii. v. 65.

§ Lib. vii. ch. 17. || Lib. x. ch. 17. ¶ Lib. iv. ch. 7.

** Symmach.

†† De bell. Gild. v. 509.

‡‡ De vero judic. et provid: Dei lib. vi.

the abundance of grain is thus proved, there is no mention of the precise quantity. The population during the dominion of the Romans being supposed to have amounted to nearly two millions, agriculture was then either better understood and attended to, or much more land was cultivated ; and this latter opinion is the most accredited, for in the present day, with a population of about 524,000, rather more than a fourth of what it was at the period abovementioned, fully three-quarters of the lands are uncultivated.

The decrease of agriculture may be traced to that of population, and the diminution of the latter gave rise to the very early and extraordinarily extensive "comunanza" of lands ; for private property, resigned or unclaimed, naturally merged into open and public possession. Gemelli finds its origin in the influence of the Vandals and Saracens ; but it may be rather attributed to the ravages and injury they inflicted on property, than to any legal or systematic arrangement established by them ; but from whatever cause it may have arisen, the effects, however advantageous in other countries under due restrictions, have been and still are as will be shewn, a serious evil.

Since the abolition of the feudal system in 1836, the lands are divided into extensive freeholds, held by the king and the nobles, into common lands belonging to, and occupied or leased by, the communes, and a very small portion held by laborers in mountainous districts. The private land-owners, who scarcely ever reside on their estates, employ a superintendent ; but when they cultivate the land themselves, the laborers are paid irrespectively of their labor ; though the more general system is to subdivide the land into small allotments held on annual leases, for which the poor and wretched ten-

ants, if such a title can be given them, are obliged to incur heavy debts to their landlords for the necessary stock ; and thus becoming subject to his exactions, years of labor are frequently insufficient to clear the amount of the incumbrances. Sometimes they agree to give the landlord half the produce, somewhat on the cottier system of Ireland, they finding the labor, oxen, and implements ; and he, land, seed, and dwelling ; but even this, the most favorable system, gives them barely the means of subsistence, never of much profit ; and in their frequent removal from farm to farm, they only exchange one misery for another. This metayer system has all the evils without the advantages found under it in Tuscany.

The "Tanche," or inclosures belonging to individuals, (so called from the Sarde word "tancare," to enclose, though known also as "serrati,") are the only lands of which the proprietors have the exclusive benefit, and are few in number and extent in comparison with the "vidazzone" and communal portions. They are used for vineyards, olive groves, almond plantations, orchards, or for similar purposes, being private and protected, and have small portions assigned for tillage and pasture. The Vidazzone is a large extent of land, possessed by either communes or individuals, divided by an ideal line into three portions, one of which is annually set apart for tillage, the rest being left fallow, and open for pasturage ; but the name, though generally applied to the entirety of the land, is nevertheless used as the part cultivated in contradistinction to the *Parabile*, or fallow, a word derived from the Latin "*pabulum*." Both the communal and private vidazzone are subject to this immemorial law and usage of allowing about two-thirds to lie fallow ; and as the apportionments under the former are drawn by lot annually, and

in the latter are arbitrarily changed by the proprietor, the cultivators holding under either tenure are perfectly indifferent as to any improvement or future benefit of the land ; for the same portion seldom falls to their lot on the next partition, and it is only one year in three that they obtain any profit for their labor.

Although this singular obligation, on landowners as well as on tenants, of leaving, against their will, two-thirds of the land fallow for so long a period is allowed by them to have its evils, it is most pertinaciously adhered to, and the strongest opposition shewn to any alteration.

“ Chiudende ” is the generic term for inclosures, whether of arable or pasture lands ; a few stones, or a cactus hedge forming the general line of demarcation ; and the “ Cuilarzas ” are subdivisions, which after the sheep and herds have been inclosed for a period during the winter are thus partially manured and then sown with corn.

The “ Crusos ” are smaller portions of land, generally owned by poor proprietors. “ Cussorgie ” are pasture districts of considerable extent, mostly in the mountainous parts, some small portions of which are cultivated by the shepherds, who reside there in their “ cuiles,” “ stazi,” or “ furri adrojus,” the names given to their little temporary huts. The Narboni are small plots of land, in which the underwood and herbage having been burned, the ashes form the manure for the ground, which is then broken up. Without entering into details of the state of agriculture, it may be observed, that in a few instances the government has enacted theoretical laws, private individuals have attempted reforms, and practical improvements have been made by foreign colonists who have established themselves there ; but with these exceptions it may be

said to be in the lowest degree of worthlessness, and in everything connected with it the most consummate ignorance and prejudice prevail. The radical evils are the great extent of *comunanza*, the defect in inclosures, the system of *vidazzoni*, the want of cottages near the cultivated lands, the unhealthiness of the soil and air, the general idleness, listless antipathy to work, and want of population. The three first have been mentioned, and the others require but little comment. The laborers generally reside in the towns or villages, preferring them to detached cottages in the agricultural districts; and as it is their custom not to leave their homes before the sun is well up, and to be at home by sunset,—for which the noxious exhalations before and after those hours are their excuse,—the time consumed in reaching their destinations, refreshing themselves, and returning home, reduces their positive labor to half a day's work, and on this account labor is both scarce and dear.

Though the unhealthiness of the climate, with the consequent sufferings from ague, fever, and intemperie may be admitted, the people, unwilling to allow that these evils arise mainly from the bad system of cultivation, or from their own idleness, excuse themselves for their ill success by confounding the cause with the effect. It is stated by the best authorities that there is enough uncultivated land to support seven times the present population; that even in the present state of agriculture more is produced than is required for their subsistence, thereby proving a sufficiency of hands; and that were the land now in cultivation worked with skill and industry, treble the quantity grown might be obtained with the same amount of labor. The spontaneous fertility of the soil may be another cause of the idleness, and is the "*inopem me copia fecit.*" The

Spanish proverb "Hauja, donde se come, se bebe y no se trabaja," and that of Monaco on the Ligurian coast,

"Son Monaco sopra uno scoglio,
Non semino e non ricoglio,
Eppure mangiare voglio,"—

find an analogous spirit in the Sarde saying,

"Mi nde det Deus, e nd' hasso haere."
"Let God give it, and then I shall have it."

It must be said in defence of the agricultural classes, that could even the spirit of industry be engrafted, and proper instructions given them in the schools as to their duties, (instead of Latin and belles lettres,) they would be of little service while the present bad system of tenure and oppressive dues and taxes crush their attempts to obtain anything beyond a livelihood. Extortionate exactions of church, state, and landlords, public and private, heavy and fluctuating export duties, and the absence of roads in the rural districts, rendering the transport of all productions difficult and expensive, reduce the real amount of profit to little or nothing.

In the Donori district, the cheese was so plentiful in the year 1842, that, for want of means of carriage and export, some of it was used for manuring the ground; and in the Nuoro country, grain was so abundant that it rotted and was destroyed. Numberless other instances might be adduced to prove that thus is Sardinia

— "Quite surcharged with her own weight,
And strangled with her waste fertility."

But few instances are recorded of a failure of the crops; and there is not even a proximate account of the entire quantity of grain grown and consumed, though

the Intendenti of the provinces have been lately charged with making an agricultural statistical report.

The produce varies much in different districts and years; sometimes being as low as 14, at others 30 for 1, and this without manure and scarcely any attention paid to the soil. On a general average it may be calculated that each starello Cagliaritano, or $73\frac{1}{2}$ square yards less than an acre, produces 14 starelli of grain, or $19\frac{1}{2}$ bushels.

In Sicily, the produce has been estimated* at twenty bushels per acre English, and returning ten for one, and the average export at 50,000 salms or quarters (Sicilian measure).†

In 1841, the total quantity of grain exported from Sardinia was 337,673 starelli, or about 57,706 qrs.; and in 1842, 187,000 starelli, or about 31,957 qrs.; but M'Gregor states that the annual quantity exported may be about 62,500 qrs. of wheat, and 31,250 of barley. According to some returns, the price was $6\frac{1}{2}$ lire nove, or $5s. 2\frac{1}{2}d.$ the starello, which would be about $1l. 10s. 5d.$ the qr. At Alghero, the average price was five scudi, or $19s. 2\frac{1}{4}d.$, the raziera of $3\frac{1}{2}$ starelli Cagliaritani, or about $1l. 12s. 1d.$ the qr., but while I was there it was only four scudi, or about $1l. 5s. 8\frac{1}{4}d.$ per qr. The export and import duties on corn are on a sliding scale, called the "Mercuriale," depending on the price. It is a very complex table, owing to the mixture of old and new Sarde measures and money; but the results in English currency are these. When the ordinary price of corn is not more

* Commercial Tariffs, p. 155 and 164. — "The Two Sicilies."

† In England, the average produce of wheat—the good and bad sorts taken together—has been stated to be about 25 bushels per acre.

than 3*s.* 9½*d.* per bushel, the importation is prohibited, and the export duty is about ½*d.* per bushel; when it costs more than 3*s.* 9½*d.* and less than 3*s.* 11*d.*, the import duty is 2*s.* 4*d.*, and the export duty 1½*d.* per bushel; when more than 3*s.* 11*d.* and not more than 5*s.* 0½*d.*, the import is 1*s.* 2*d.*, and the export duty 4*d.* per bushel; when more than 5*s.* 0½*d.* and not more than 6*s.* 2*d.*, the import is 4*d.*, and the export 8½*d.* per bushel; when more than 6*s.* 2*d.* and not more than 6*s.* 8½*d.*, the import is ½*d.*, and the export duty 1*s.* 2*d.* per bushel; and when the price is above 6*s.* 8½*d.*, the import duty is ½*d.* per bushel, and the exportation is prohibited. Accordingly, for example, if wheat is selling at four scudi, or 1*l.* 5*s.* 8½*d.* per qr.; the import duty would be about 18*s.* 8½*d.* per qr., and the export duty about 1*s.* per qr. M'Culloch, in speaking of the agriculture and corn trade of the island,* observes with great justice:—"As if to annihilate the possibility of the peasantry emerging from their depressed condition, and to oblige them to confine their industry to the supply of their indispensable wants, it has been enacted that no corn shall be exported if its price exceed thirty reals the starello, and a heavy duty is laid on all that is exported, as a substitute for a general land-tax. Most other articles of export have been loaded with similar duties, and it would really seem that every device that ignorance and short-sighted rapacity could suggest, had been practised to reduce this 'benignant nurse' of imperial Rome to a state of poverty and destitution."

An export duty was formerly paid of two denari on every starello, or about a penny per quarter, to the Virgin Mary, arising from a vow made to her in 1632,

* Geograph. Dict.—Art. "Sardinia."

by which the Sardes promised to defend, at the cost of their lives, her immaculate conception, "*del voto per difendere l'immacolata concezione.*" Their holy valor and vows probably arose from the fresh regulations of the order of St. Jago, in Spain, about that period.

The wheat being much heavier and harder than that of the continent, fetches at Genoa a higher price than that of Odessa, and is of so superior a quality, that it is always used for the manufacture of macaroni, vermicelli, and other "paste." In pastoral matters, the rights assumed by the shepherds have hitherto been those of the golden age, when—

"nulli subigebant arva coloni,
Nec signare quidem aut partiri limite campum
Fas erat; in medium quærebant, ipsaque tellus
Omnia liberius, nullo poscente, gerebat."

In their wanderings and trespassings, they have entailed as many evils as the Mesta in Spain, a custom generated into law in that country, by which migratory flocks of sheep, said to amount to 5,000,000, belonging to an association consisting of the rich nobles and ecclesiastical chapters, are led to pasture indiscriminately on all herbage.* The Sarde shepherds, imagining that by usage they have a similar right, take their flocks and herds into the open pastures, and the absence or obliteration of private marks causes much robbery and retaliation.

The feeling with which the pastoral population has hitherto gloried in independent idleness, and regarded the labor of the field as a degrading occupation, is partially decreasing, and their predatory habits and vendetta are somewhat modified; but they still resemble the same class among the Thracians, as described by Herodotus,† among whom "Easy idleness or hatred

* *Vide* "Las Leyes y Ordenanzas de la Mesta." † Lib. v. c. 6.

of labor is considered as most honorable, tillage of the ground most disreputable; to live by fighting and robbery the best;" and La Marmora has well observed, that "Sardinia is now undergoing the struggle between the shepherds and agriculturists through which all civilised nations have passed many years ago." The Piedmontese government has lately endeavored to remedy the evils of the agricultural and pastoral system. By an edict issued in 1839, relative to enclosures, all lands were declared to be the property of individuals, communes, or the crown, the latter becoming possessor of all waste lands and those to which no good title could be shewn by other parties; but those in cultivation, whether inclosed or open, were assigned in perpetuity to the occupiers, a previously undisturbed possession being held to confer a sufficient right to the property, in the absence of any positive title, and those whose interests were affected by the changes had a right of appeal for compensation. Excellent as these theoretical principles were, like most of the despotic acts of the government, they have failed in their enforcement, for the mode of executing them has proved ill adapted, in many respects, to the character and usages of the people, who, from a bigoted attachment to their ancient customs, with an ignorance only to be equalled by their contempt and dislike of innovation, and with an insufficiency of means to make themselves independent of their debts and thralldom to the landed proprietors, have opposed all the intended benefits. These laws have proved particularly obnoxious to the pastoral population, for previously to their enactment, not one-third of private property was inclosed; and a measure, therefore, by which two-thirds were assigned to individuals or communes, and from which they were conse-

quently excluded, was easily interpreted into an infringement of their ancient privileges of pasturage. In resisting the innovation, they are still guilty of every excess, in the destruction of boundaries and fences, and in burning the forests, crops, and vineyards ; and their outrages have been a constant source of trouble to the government, which has been obliged, on various occasions to call in the military force for their suppression. Great complaints, on the other hand, are laid against the government for the injustice with which the new inclosure laws have been enforced ; and though, in some instances, the landed proprietors have opposed the measures, in others they have availed themselves of the new powers conferred on them, have inclosed and usurped whole tracts to which they had no right or claim, and have created abuses and evils as great as those which previously existed.

In concluding these observations on the state of agriculture, one is reminded of the opposite opinions of two great philosophers on the subject. Montesquieu saw everything in climate ; Machiavelli everything in legislation ; but the poor Sarde agriculturist is in need of their united defence and remedy for the miseries of his unhealthiness and oppression. Happy would it be if his liberty were as great as the fertility of his native soil ! As Montesquieu observes,* “ Les pays ne sont pas cultivés en raison de leur fertilité, mais en raison de leur liberté ; et si l’on divise la terre par la pensée, on sera étonné de voir la plupart du tems des deserts dans ses parties les plus fertiles, et des grands peuples dans celles où le terrain semble refuser tout.”

The Sarde plough, especially that used in the south-

* *Esprit des Lois*, lib. xviii. c. 3.

ern districts, is interesting to the antiquarian, as corresponding in shape and parts with that used by the ancients, and as described by Roman and Greek authors. Such is its simplicity and lightness, that it is frequently carried by the laborers on their shoulders ; and when taken to and fro by oxen is reversed, according to the Roman usage.*

The oxen are yoked by the head and horns, a mode adopted also in many other countries ; but here the cruelty is aggravated by the unequal strain and by the manner of driving them, for the cord being fastened to the off-horn, and passing round the forehead, so galls the ear that it is generally raw. The waggons, of an equally simple and rude construction, are precisely the “ *plastrum* ” of the Romans, having heavy solid wheels on a revolving axis, with the usual accompaniment of immense nails driven into the external circumference. They resemble those used in Valencia, Calabria, and other countries which have inherited, but not divested themselves of Roman customs ; and so averse are the people to making any alteration or improvement, that a law was lately passed to prevent the entrance of these primitive machines into the principal towns, or being used on the high roads ; a measure absolutely requisite for the latter, but the prejudice for the ancient régime is still kept up in the rural districts.

In connection with agricultural affairs, is an institution called the Monte di Soccorso. This fund, for the loan of grain and specie, established in 1650, and designed to encourage and support agriculture, is divided into two parts, the Monte Granatico and Monte Nummario, and has in every town and village ramifications, called “ *giunte locali*,” composed of the ecclesiastical

* *Vide* Horace, lib. ii ; Exod. 5, 63 ; Virgil, Ecl. 2, 66.

and civil authorities. The giunte are subordinate to a "giunta diocesana," of which the bishop is president; and this is again in communication with the "giunta generale" established at Cagliari, under the direction of the Viceroy and the principal authorities.

The object of the institution is to furnish indigent agriculturists with grain for sowing, with money for the purchase of oxen and farming implements, and to meet the expenses of labor; and to these purposes alone are the funds, on any pretext, to be applied. In September, a proclamation is made in the villages, notifying to all applicants for assistance, that they must appear on a certain day before the giunta locale, to declare the number of their oxen, the quality and extent of the ground they have prepared, and other particulars previous to granting their demands. These being confirmed by a visit of the local censor to the spot, assisted by five inhabitants of the place, of known probity, their claims are submitted to the giunta diocesana, when, if approved, the advance is made on a certain day. All grain thus borrowed is returned at harvest time, allowing an interest of one fifteenth. When there is a superfluous quantity of grain in the magazines after all the loans have been made, the remainder, to prevent the risk of being spoiled, is distributed in equal portions to all the inhabitants of the village, of whatever condition, who are only bound to return at harvest time the quantity actually received; and this repayment, as well as the other, is made under the superintendence of the local censor, who levies the grain upon the spot previous to harvest.

With regard to the funds in money, one half is advanced on the purchase of oxen, and instruments of labor; and the other on the expenses of the harvest, &c.

The former, purchased by these means, are a security for the sum lent ; and for the latter, an interest of one per cent. from September to September is exacted with rigor, and if not obtained in cash, the institution has further a lien on the crop while on the ground.

The officers of the Monte are expressly prohibited from participating in these loans.

The funds of the "Monte granatico," consisting exclusively of grain, are lent and reimbursed solely in kind; while those of the "Monte nummario," although derived from the sale of produce obtained by "roadia," or otherwise, must always be reduced to money. To this is added the produce of the sale of any grain remaining over and above the stock which each Monte granatico is required to possess as capital; as well as any bequests and fines which may fall to the establishment. Their funds, which at the time of their foundation in 1767 amounted to 60,000 starelli, about 82,028 bushels, have now only amounted to 200,000, or about 287,097 bushels. Each giunta takes annually, by "roadia," a certain quantity of corn and barley for seed, and hires land for its cultivation. The "roadia" consists in the compulsory tillage and sowing of the land by the inhabitants of the village, each of whom is bound to contribute in his turn a day's labor with his oxen, or some other service, under pain of a proportionate fine; shepherds alone being exempt from this duty. These unpaid services are confined to such labors as precede the harvest; but the expenses of the thrashing, winnowing, and transport of the grain to the magazines are defrayed by the Monte, unless any laborers should not have been included in the former task, in which case they are bound to perform these duties.

The magazines of the Monti di Soccorso have three different locks, the respective keys of which are deposited in the hands of the rector, the local censor, and treasurer, and in case of their illness or absence, they are consigned to some trustworthy inhabitant of the village.

If, after having paid off their debts, and completed their respective annual funds of grain and specie, a surplus capital should remain in any of the Monti di Soccorso, a portion of it may, by the permission of the Viceroy, be applied to purposes of public benefit ; such as the repair of roads, construction of fountains, drainage of marshes, subsistence and education of foundlings and orphans, &c.

Such is the formation and original intention of the Monte di Soccorso ; which, as a private institution, unfettered by too many Government restrictions, might be advantageous in a country where the vicissitudes of a harvest would render an accumulated supply of grain a necessary precaution against such scarcity and poverty. But neither the climate nor soil of Sardinia demand such measures ; for whenever the produce has been insufficient for the positive wants of the people, the dearth has arisen more from carelessness and mismanagement than the badness of the season.

As an encouragement to exertion and industry, the results of the system have not been as advantageous as were anticipated. Uncongenial and ill-adapted to the customs and habits of the Sarde agriculturist, the centralisation system applied to work it out, has not only brought its concomitant evils, but has checked and nullified that very spirit of exertion which was intended to be encouraged.

The repayment of the loan is not unfrequently evaded

by the abuses of fraud, partiality, and misapplication of funds in the administration of the giunte; placing the government in the invidious position of a hard and unjust creditor; while, on the other hand, the debtor is exposed to constant exaction and persecution.

Some reform may, however, be anticipated in consequence of a late edict, against the usury and other abuses in the management of the institution, and for the prevention of the sale of the next year's crop in advance; a custom resorted to by the peasants for the relief of their immediate necessities, and who are thereby obliged to sell to the contractors at a very low and extorted price.

As in some of the Monti the funds have increased one-third since their foundation, the government might with great advantage export the surplus, and apply the proceeds to the construction and improvement of the public roads and bridges, according to the original powers of the institution.

But in these matters we have been wandering far from the Ozieri road, which, after passing several solitary churches and some villas, descends into the town—the Cape luogo of the Province; and this latter comprehends the twelve villages and districts of Ardara, Bantini, Itireddu, Mores, Nughedu, Buddusò, Alà, Patade, Oscheri, Berchidda, Monti, and Tula.

Ozieri is built on both sides of a gorge, similarly situated to Buddusò and Nulè; and so ensconced that it is invisible until arriving at the surrounding declivities. The inhabitants, estimated at about 8100, are mostly agriculturists and shepherds; and the cultivation of their lands in the vicinity has so well repaid their industry as to enable them to live in the town in comparative comfort. Poverty among the lower orders

is also rare ; for in the above population there were, according to the last census, only twenty-five paupers (Von Arnim, p. 203). Valery adduces as an evidence of Ozieri magnificence and opulence, that one of these shepherds on the celebration of his son's baptism, employed the nuns of Sassari during several previous weeks, in the manufacture of *bons-bons*, *dragets*, and such like *sucreries* for the festival to the amount of 2500 *lire nove*, or 100*l*. The houses, about 1500 in number, are built of a dark calcareous stone ; and though of a third rate when compared with those of the continent, are so superior to those in the villages, that Ozieri seemed a second Genoa—a city of palaces. Glass windows, and second and third stories, appeared as architectural curiosities ; and one felt lost in a street twenty feet wide. The principal one is paved, and is, perhaps, the cleanest in all Sardinia, being washed by a stream flowing down the centre. The fountain from whence it flows is a building of good architectural design, and so arranged that the water for the houses is taken from the first compartment ; horses and cattle have the use of the second ; and the third is appropriated to washerwomen, like that of *Arethusa*, in Sicily, where the soap-sud nymphs similarly desecrate the scene.

The Cathedral, dedicated to St. Antioco, considerable in size, but of simple architecture, has a baptismal font remarkable for its sculpture and well-chosen allegory ; the two figures of which it is composed, representing St. John baptizing our Saviour, and underneath them a serpent crawling over the globe with the forbidden fruit in his mouth. Marghinotti, the painter, seems to be a high favorite with the ecclesiastics of Ozieri, if one may judge from the number of his pictures which have found a resting-place in the Cathedral.

A *Madonna della Difesa* is in great estimation among the natives ; not only as a specimen of the arts, but as a subject most attractive and agreeable to their feelings ; and their pious hope and belief have evidently confounded the merits of the Virgin with those of the artist. She is represented as exercising the peculiar attribute from which she derives this title, by driving away the devils from some souls in purgatory—probably the *Oziese* ;—and the scene is no less advantageous to the believers than to *Marghinotti* in giving full scope to his taste for bright and gaudy coloring. Over a curious and handsome side-altar, to which a corresponding one is now being erected in the opposite aisle, is another of his performances, a *Last Supper*. Having been restricted in size to suit certain dimensions, the apostles are hustling and jostling each other in a most ridiculous contiguity ; and, owing to a defect in the perspective, the supper on the table appears as if it must inevitably fall into their laps. The general tone and coloring is better than that of the other picture ; but the design is unsuccessful. A *Martyrdom of St. Andrew* is to form a pendant over the new altar to the *Last Supper* ; and in the sacristy are some portraits of the bishops, as uncomplimentary to the individuals as they are to the painter. A *Virgin Mary*, in coarse mosaic, after *Carlo Dolci*, is looked on with much veneration, being an art but little known to the *Sardes*.

In the church of *La Madonna di Loretta*, outside the town, is a large and curious old painting on panels, divided into compartments, representing the *Virgin and Child* ; the *Annunciation*, the *Crucifixion*, an *Ecce Homo*, and the *Salutation of Elizabeth and the Virgin*.

Beneath it is another, in which four learned divines

are examining and discussing the history of the miraculous flight of the Santa Casa from Jerusalem to Loretto; said to be another of Michael Angelo's works;—but, whoever may have been the painter, it has considerable merit, and is an interesting curiosity.

A Capucin Monastery, composed of twenty-eight well-fed and fattened frati, commands, from its cypress-planted terrace, a charming view of the town in the foreground, with a vista of the plain through the gorge; while the Nulvi, Chiaramonti, and Anglona heights form the distant northern horizon.

The Franciscan Monastery in the lower part of the town, with thirty-five frati, besides other members, has a moderately-sized library; consisting, with very few exceptions, of old and obsolete theological works.

Near this Monastery is a Capucin Convent, of twenty-four nuns; and the severity with which the laws of the institution are now enforced, arose from one of the nuns having, some years since, pretended to have received the stigmata similar to St. Francis. Numberless were the pilgrims, and great the offerings and alms made to the convent from all parts of the island on account of this miraculous affair; but the Bishop of Ozieri, suspecting the deceit, instituted a strict inquiry; and the St. Francisco stigmata vanished more miraculously than they had appeared, but leaving one of a moral nature on the convent, which is indelible.

On the summit of a steep hill, on the west side of the town, is a small chapel, dedicated to the Madonna di Monserrat, the view from which well repays the ascent.

The ecclesiastical statistics give the cathedral, eight churches in the town, fourteen in the district outside, and the three convents; and the number of clergy be-

longing to them is about sixty. If to these be added the thirty-five Franciscans, the twenty-eight Capucins, and the twenty-four Capucines, there will be a clerical person, of some denomination, in every fifty-five persons ; and as the proportion of those who can read has been estimated as high as one in twenty-seven, the number of the educated is barely doubly that of the ecclesiastical cohort. As the education of the inhabitants depends on these drones, the laity and clergy might be respectively distinguished as the Oziesi and Oziosi. Peculiar notions of sanctity and reverence seem to pervade the highest, as well as the lowest classes.

The king, in his late visit here, resided at the bishop's palace, and the right reverend father, in his anxiety to render due homage and exemplify his notions of the divinity of royalty, had the royal arms, quartering the Virgin Mary, embroidered in due heraldic form on the counterpane of the king's bed. His majesty was gratified by the compliment and association, the bishop by having made the holy alliance palatable ; but whatever may have been their feelings, the "*Sit spes fallendi miscebis sacra profanis*" is applicable to both personages.

An antithetical case of veneration was a scene I witnessed in one of the churches, where a mother, kneeling at an altar, employed her fingers alternately in the rosary and in that operation on her child's head which can be well understood, without being mentioned.

The Oziesi, a strong and healthy race, are free from intemperie, one of the many instances that where the district is cultivated and drained that complaint is not prevalent. Morally, they are, in comparison with their neighbours, peaceable and free from vendetta, and, as lowland agriculturalists, differ in many other points

of character, from the pastoral mountaineers. These and some political differences have produced a rivalry and jealousy between them and the Tempiese, which, like that of the Algherese and Sassarese, are quite ludicrous. The merits, importance, and size of their "cities," especially as Ozieri has been lately raised to that rank, and their wealth and population, are more canvassed and disputed than such subjects are by the citizens of London and Paris. Trade seems to be the only point on which their jealousy was at rest, for scarcely any exists beyond the supply of absolute wants, nor did any of the articles in the shops indicate the slightest pretension to ornament or luxury.

Though provided with letters of introduction to the principal authorities, and notwithstanding my bitter experience at Buddusò, circumstances induced me to trust myself again to an osteria, imagining it would be at least a few degrees better in a city containing upwards of 8000 inhabitants. It was situated in the corner of a large court, in which were two or three good houses, and the apartment offered to me was an empty, dark, dreary, dirty cell, without a single piece of furniture of any description. My host seemed perfectly astonished at my unreasonable application for a bed, but even on reducing my request for such a luxury to a simple bundle of straw to lie upon, he assured me he had none, and knew not, moreover, where to get any, being so little accustomed to be asked for or to supply such articles. While standing in the courtyard, considering the alternative of presenting some of my letters or trying the chances of another of these fashionable hotels, a voice from a window on the other side of the court, addressed me, to this effect: "Sir, it is impossible for you to go to the osteria; there is no accom-

modation fit for you ; apparently you are a stranger, and, if you have no friends here, pray accept what little we can do for you." I went upstairs, to answer and thank my unknown hostess for her offer, and the lady having sent for her husband, who holds a high government appointment in the town, we passed the interim with conversation and coffee. On his arrival, he received me as if we had been intimate for several years, and every attention, comfort, and kindness, were shewn, with the pleasure of very agreeable society, under his truly hospitable roof.

The descent from Ozieri leads to a plain naturally rich, but only partially cultivated ; and from the road passing on the south side of Monte Santo to Torralba, is a pathway across to Bisarcio, of which some old walls remain to attest its former importance. The church, though dilapidated, is, independently of its history, an interesting building. It was founded by Torgodorio II. Gunales, about the year 1153 ; was subsequently the cathedral of the diocese which bore its name, and included Ozieri and fifteen parishes in its limits till 1503 ; from which period the town was gradually deserted. It resembles the neighbouring church at Ardara, but the carved work over the door is much superior to that of the latter. A screen formerly stood round the high altar, covered with pictures of a corresponding though more elaborate style than those in the sister-church, but it was unfortunately burnt by one of the lamps suspended to it. Constant excavations have been made around and in the church itself for treasures, it being the common opinion that much wealth is concealed there ; and as the authorities have prohibited such follies, the destruction by the people of the various ruins, is now principally for the stones to form their tanche.

A few huts in the vicinity increase rather than diminish the scene of desolation ; and in proceeding onward, the Ozieri plain gradually contracts towards the hills, on a slight eminence of which are the remains of Ardara, another and similar shadow of bye-gone glories.

As the capital of the province of Loguduro, and principal residence of the Giudici, it is frequently mentioned in the old documents ; and from them we learn that the church and fortifications were built about 1060, by Georgia, sister of the Giudice Comita, a heroine who distinguished herself by leading her brother's troops, during his absence, into the field of battle against Baldo, an usurper of the Giudicato of Gallura, and whom she made prisoner and conducted in triumph to her castle. A national council, convened to settle some ecclesiastical dissensions, was held here in 1135, at which the archbishop of Pisa, as primate and legate from the Holy See, presided ; and it was the occasional residence of the Giudicessa Adelasia, many of whose documents, about the years 1234-6, are dated from the castle. In 1335, the Aragonese, after a severe siege, captured it from the Doria family ; and in 1356 it passed by sale into the hands of the Giudici of Arborea. The Kings of Aragon subsequently claiming it, a contest continued for several years during which the Archbishop of Oristano held it, and in 1478 it was unsuccessfully attacked by Artaldo di Alagon, and the Visconte di Sanluri ; since which period little is known of it beyond its gradual desertion and decay. Part of the walls of the town still exist, and their outline may be traced to some extent ; a small portion of the fortress, about forty feet long and sixty feet high, is also standing, and from this specimen it must have been massive and elegant. Remains of buildings are scattered about ; and on an eminence above the

church are those of a large round tower, which many of the present inhabitants recollect as a prison, with its dungeons in a good state of preservation. The village consists of seventy-five hovels, with about 240 inhabitants, and so destructive is the intemperie, that few of them survive their fiftieth year.

The church, dedicated to the Madonna del Regno, is a rectangular building, ninety feet long by thirty-five feet wide, elegant and simple in style, and made of the dark volcanic stone of the district. There is evidently a crypt, but no means of descending; and the people have never ventured to try since a couple of dogs were sent down as pioneers to explore, and were never heard of afterwards. A detached campanile, as at Bisarcio, has an external flight of steps leading to the summit, where are some bells bearing the date of 1544. In the interior, the roof is of oak beams and planks; and the aisles have two rows of eight columns, apparently of much older date than the church itself. Their capitals, intended to be of a Greek order, are so rudely executed, that it is difficult to discover to which they belong; and the shafts are partially covered with cement, on which are a variety of saints in fresco. On a board forming part of the altar, but hidden from general view, is an inscription, so much obliterated that but little has been made out; but the words SEPT ROMANE ECLE PONTIF, may very probably refer to the Pontificate of Gregory VII., who reigned in 1073, soon after the supposed foundation of the church.

The screen of the high altar is covered with portraits of apostles, saints, and martyrs, apparently a work of the thirteenth or early part of the fourteenth century; and, notwithstanding the neglect and damp, the colors and gildings are still bright and untarnished. Many of them

are exquisitely finished, with all the fineness and detail of an Albert Durer and Holbein, and will vie with the best specimens of the early masters in the gallery of Dresden, or the Pinakothek, at Munich. A small painted tablet, in a recess over the altar-table, bears an inscription, almost illegible except the following: *EN LATI MV.—Hoc opus fecit fieri IONES MVRV*; and though evidently referring to the screen, does not elucidate its history.

Valery has very judiciously observed, on finding such works of art in such a place;—"Quelle civilisation, quelle richesse ne supposent point de si splendides ouvrages aussi voisins! Le chef d'œuvre naïf d'Ardara mériterait d'être perpétué par la gravure et éclairci pour les dates. Quelle ne serait point sa réputation s'il eût trouvé un Lanzi, un D'Agincour, un Cicognara pour l'illustrer!"

A few miles from Ardara, in a glen watered by one of the streams from the Ploaghe hills, is the Noraghe di tres Noraghe, built on a natural mound, and surrounded with trees and shrubs. The diameter on the top, on the exterior, was thirty-eight feet, and its greatest height, though varying according to the dilapidations, was fifty-seven feet. A narrow entrance to the S.E. led into a domed chamber, fifteen feet in diameter, and about the same in height; on the left of the entrance is a passage, sixteen feet high and five feet wide, winding upwards; and on the right a slight portion of that which once probably descended to the chamber beneath, though it now only extends a few feet and then terminates. In the basement of the domed chamber was an aperture about eighteen inches square, but not being able to see beneath, I lighted and lowered some brushwood faggots, the blaze of which disclosed another

domed chamber, and as there was no way of getting there but by following my avant courier, the brushwood, I determined on descending, as soon as my dinner, which was being cooked with the usual routine of the mid-day halt, was finished.

While preparing a strong rope and making knots for more easily ascending and descending, I entered into conversation with a guide who had that day accompanied me, and asked him, though without any real intention of taking him, if he would descend with me. "Where to?" "To the bottom of the Noraghe." A most positive shake of the head, and quick waving of the hand, was the reply. "Why not?" "There are demons (demonii) there." "How do you know that?—are you certain of it?" "Yes—quite sure; Padre told me so." "Have you, or the Padre, ever been down to see them?" "No." "Do you know if any one has ever been down?" "No; but many people have wished to go down because there are treasures there; but the demonii will not let any one have them." "Well, I am going to hunt for the treasures; and if there are any, you shall have a share if you will come down." Another shake of the head, evidently less positive than the former, and shewing the inward conflict between his cowardice and cupidity, was the answer to the proposal; but after a pause he resumed: "Are you of Terra ferma?" "Yes." "Are you afraid of demons?" "No." "What does your Padre say about them?" "That they do not appear in this world." "What! no demons in Terra ferma." "No." "But if there are no demons, do you think there are treasures?" "I don't know, but I am going to look." "And if there should be no treasures, and only demons, what will you do?"

"Why, if they do not seize me, I must try and seize them." "Misericordia! che Cristiano! I will not go with you." At that moment, happening to have a book in my hand, and seeing it, he started a fresh conversation. "As you are of Terra ferma, I suppose you know how to read?" "Yes." "Does that book say anything about the treasures?" "No." "Then why do you go down into the Noraghe?" "For curiosity—to see what it is." "Oh, then, you will excuse me, but I will not go till I have seen Padre again." This was our literal but abbreviated conversation, without interlarding it with the "Vossignoria"—the "Voste," or the exclamations and redundancies of his language; and notwithstanding his fears and refusal, he subsequently offered to accompany me, on finding both my cavallante and servant willing to do so, and laughing at his folly. None of their services were, however, required, except for holding the rope, the only difficulty being to squeeze through the aperture; and on descending I alighted on a large heap of dust and charred wood—the remains of lighted faggots, which had from time to time been thrown down by previous explorers, though there was no foot-mark or evidence of any kind to prove that they themselves had also descended. The level of the chamber was nearly four feet below this heap, the total height twenty-eight feet six inches, the diameter sixteen feet six inches; and though the exterior circumference could not be ascertained, the diameter, according to the average of the space between the recesses and the exterior in other Noraghe, would be about fifty feet. There are four recesses in the subterranean chamber: one to the S.W. is four feet six inches high, five feet wide, and seventeen feet six inches long; another to the

W. N. W. is five feet high, five feet wide, and seventeen feet long ; that to the S. S. E. five feet high, and four feet wide, has apparently been the passage from the subterranean to the upper chamber, being on an inclined plain and winding upwards for a short distance. At the extremity of the recess to the N. E., six feet high, five feet six inches wide, and nineteen feet long, was a quantity of finely-pulverised matter, about fifteen inches deep, which at first appeared to be earth, and on scraping into it were several human bones, some broken and others mouldering away on being touched. Probably some murdered victim had been concealed here, and he must have been lowered down through the aperture, as the passage supposed to lead from the subterranean to the upper chamber is not carelessly blocked up with a heap of stones, but systematically closed and finished ; and by the total decomposition of the body, and pulverisation of so great a portion of the bones, it is evident many years must have elapsed since he was deposited in his cold and narrow bed.

Many of the stones in the subterranean chamber and recesses are very large, some being ten feet six inches long, three feet nine inches wide, and two feet seven inches high. The close damp heat, almost mephitic, was at times very painful. On returning to the upper chamber, I told the guide I had discovered some treasures, and, on pulling the bones out of my pocket, he gave an inexpressible stare and shudder, and commenced a tirade against my Christianity, with a series of remarks and reflections—a perfect parody on those of Hamlet, Horatio, and the two clowns, over the grave of Ophelia.

A few hours' distance from this interesting monument is the village of Ploaghe, situated on the flat summit

of a barren hill. It was formerly a bishopric, but united in the beginning of the sixteenth century to the diocese of Sassari ; and the once cathedral church has nothing remarkable, save an admirably-carved oak chair and some excellent panelling in the sacristy. With the exception of a Capucin monastery and its twenty-three members, there is scarcely a house or human being with the slightest appearance of comfort, cleanliness, or competence. The female costume is a dark bodice, a yellow cloth kerchief, worn like the Spanish mantilla, and a petticoat either of that color with a blue or red border, or of dark cloth with a yellow border,—this last color being the distinctive mark of the Ploaghese.

The neighbouring village of Codrongianus has about 1060 inhabitants, and is built like Ozieri, on the sides of a gorge descending into the valley ; at the foot of which the high road passes from Sassari to Macomer. The streets are narrow, crooked, and steep, with a most excruciating pavement ; and of the 240 houses, only four had glass windows. The costume is prettier than that of Ploaghe, being a red cloth jacket, fitting tightly to the figure, over a vest with open lacing in front ; and the petticoat is dark blue, with a light blue or crimson border.

In the principal church, dedicated to San Paolo, is a small collection of pictures given by a Don Maurizio Sanna, a Dean of Sassari, who has taken care his donation shall not be unnoticed or forgotten, by erecting a marble tablet, on which is inscribed a list of the pictures, and the supposed painters. A Sardinian village may be as proud of the possession as the dean seems to have been of the donation ; but they are unworthy of the masters to whom they are attributed. Among them may be enumerated the four Evangelists, by

Guido, a St. Girolamo, by Ribera, and a conversion of St. Paul, by Bacio Corini, a Florentine refugee. This last picture Valery erroneously states to be in the church of St. Croix.

The Oratorio della Vergine del Rosario is much frequented by the faithful, for its miraculous figure of San Giuseppe. He is highly influential here, and the Codrongiani imagining him to be equally so in heaven, had been promenading him daily about the streets to induce him to intercede with the Virgin Mary for some rain—from the want of which the crops were suffering. I was disappointed of seeing this Sarde St. Swithin, for his pluviose virtues having had no effect from his town walks, his promenade had been extended to the dry fields, from whence he was not expected home till the evening.

The Santa Croce church contains a wretched Descent from the Cross, which my reverend and artistical cicerone insisted, with a garrulous pertinacity, to be “il piu bel quadro del mondo.” Happy in his belief of the fact, it escaped from him in the course of conversation, that he had some vague idea where Madrid was, but had never heard of Antwerp: Raphael’s *Descendimiento della Cruz* at the former, and Rubens’ at the latter, were therefore nothing. The *Confraternità del Rosario* has eighteen, and the Santa Croce sixteen members, which, added to eight priests in the village, gives about one ecclesiastical person in every twenty-five; and education is as usual in the reverse ratio, for not more than thirty children are at school, nor are there fifty of the whole population who can read and write.

About two and a half miles to the east are the remains of the Abbey of Saccargia, situated in a very

fertile valley, but so unhealthy that the monks were obliged to reside a portion of the year in a convent at Codrongianus, parts of which are still to be seen near the fountain of Teuladu.

The church is built of alternate squares of black lava and white stone, similar in this chequered pattern to some of the Pisan, Florentine, and Siennese buildings; the west front is a triple-arched portico, supporting some rude mosaic work; in the interior are some old paintings, of the same character as those at Ardara; and in a side chapel is a large and tolerably good picture of the Last Supper.

The cloister now serves as a bazaar at the annual fête on the 11th June; and this, with some bare walls, are the only remains of the once celebrated Abbey, the foundation of which is curious, if the account be not apocryphal. It is said that Constantino di Mariano, Giudice of Logudoro, undertook a pilgrimage with his wife Marcusa di Arborea, in 1116, to the tombs of San Gavino, Proto, and Gianuario, to pray for their intercession in behalf of her sterility; and that happening to stay a night in a place called Ischia di Saccargia,—now no longer existing,—a divine revelation was made to them, and by some miracle the object of her intended prayers to the three saints was forestalled. The expression of the narrative is, “*ivi nel riposo vedero divinamente tai cose per cui*,” &c.; and in grateful acknowledgment they built the church, with the adjoining monastery, for some Camaldolite monks. The miracle was recognised and patronised by the Pope, at whose especial orders the Archbishops of Torres, Arborea, and Cagliari, with the Bishops, and the rest of the ecclesiastical force of Sardinia, assisted at the consecration. The narrative states that the

privileges usually conceded to the Benedictine monks,—the powers to grant indulgences for 19,000 years, &c., were extended to these Camaldolites, who are a graft on that order.

It is but due to an enlightened Sarde historian of the present day, to state that he has doubted the story,—a bold act, considering the clerical prejudices he has to contend with in his own country.

In proceeding to the mineral springs of San Martino, a few miles to the north-east of Saccargia, I halted, for the purpose of learning my way, at the “ovile”—the hut of a shepherd. He was preparing to kill a lamb for his family, and as he offered to accompany me as soon as he had finished his butchery, an opportunity was gained of examining his mansion. It was composed of a mass of stones,—begged, borrowed, or stolen,—placed in a circle of about twelve feet in diameter, and eight feet high, with a conical roof made of sticks and reeds, all uniting in the apex. A small piece of matting was the bed for the whole family, a few ashes were burning in a hole in the ground, and a bundle of clothes, some flat loaves of bread, and three or four pans completed the inventory of his goods and chattels. The dogs and pigs, basking contentedly at the entrance of the ovile, were the only vassals in attendance on their lord; and his serfs were feeding on the adjoining hill. In less than five minutes the all-potent Sarde knife had dissected the whole lamb, and we then proceeded to San Martino, about three miles distant. After shewing me the spot, and sharing a light meal, I offered him a trifle for his trouble, but he indignantly refused it, and on leaving to return home, gave me an adieu with a fervent but courteous demeanor which would have shamed many a mitred and coroneted head.

The mineral spring of San Martino is covered with an artificial dome about five feet high, and contains, according to the analysis of M. Majon, of Genoa, hydrochlorate of soda, carbonate of lime, and sulphate of magnesia. The water in passing off leaves a deposition of a red-ochrous color, composed of peroxyde of iron, carbonate of iron, carbonate of magnesia, and carbonate of lime.

The waters have been found efficacious in irritations and complaints of the mucous membrane; and the deposition equally so in reducing tumors, especially glandular swellings. A small hovel close to the spring, formerly used as the bath-house, is now in ruins; and, as usual, Sarde art lends no helping hand to Sarde nature. Another of her bounteous gifts, and equally unappreciated, is the mineral spring of S'Abbaudi, at Sa mandra dessa Giùà, in the Ploaghe district, and much more strongly impregnated with oxyde of iron than that of San Martino.

From thence I proceeded to Sassari, having finished an excursion which fully repaid all the concomitant inconveniences.

CHAPTER IV.

The Scala di Ciocca.—Villages.—Poverty.—Schools.—Employment.—Volcanic Soil.—General Geological Formation of the Island.—Bannari Forest.—Monte Santu.—Bessude.—Francesco Carbone.—His Epigrams and Poetry.—Buonanoro.—Monte Arana.—Costumes.—Stalactitic Grotto near Tiesi.—Keremule.—San Pietro di Sorres.—Digging for Treasures.—Ancient Coins.—Mores.—Festa of St. John.—Customs and Superstitions.—Caverns.—Fertility.—Tuvura Hunting.—Giave.—The Noraghe.—Santinu and Oës.—Bonorva District.—Character of the People.—Ancient Remains.—St. Andrea di Priu Monastery.—Aidu di Turdu.—The Campeda and Regia Tanca.—Timber Contracts.—Damage to Roads and Forests.—Macomer.—Roman Remains.—Noraghe Santa Barbara.—Tamuli.—Sepulture and Conical Stones.—Their supposed Origin.—Castle of Macomer.—The Marghine District.—Villages.—Education.—River Tirso.—Forests and Fuorusciti.—Noraghe.—Birori Idleness.—Silanus.—Soap and Water Nymphs.—Lei and Bolo-thana.—Churches and Monastery.—Customs of Su Nennere.—The Sponsors of St. John.—A Novena; Anecdotes of one, and of Fuorusciti.—Noraghe.—Anecdotes.—Customs of the “Paci” and “Ragionatori.”—City of Nuoro.—Old and the New Model Prison.—Cathedral.—Monasteries.—La Pietra Balariana.—Orosei.—Trade.—Calagone Cavern.

On leaving Sassari for the southern part of the island, an excellent road passes over the Scala di Ciocca, 1,005 feet high; and winds with a gradual and easy descent, down a very precipitate side of the valley, 670 feet beneath. Proceeding onward for about two hours and a half over the Campo Lazzaro, and Campo di Mela,

the villages of Tissi, Muros, Ossi, Cargeghe, and Florinas, peep from the hills which bound the plain. The last mentioned, called likewise Fiorinas, Fiulinas, and Figulina, and only one degree less miserable than the rest, was formerly the chief town of the district which bore its name and comprehended nineteen villages in its jurisdiction, only five of which now exist—namely, Fiorinas, Codrongianus, Ploaghe, Cargeghe, and Muros. In 1838, in the united population of 6,976, only 129 children were at school; and, including that number, only 175 out of the whole population could read, making an average of about one in thirty-eight.

Almost all are engaged in agricultural or pastoral employments; upwards of 70,000 animals, including all species, are pastured; but the pasture is scarce, not above 237 tons of cheese having been made in the above mentioned year. Poetry, however, is in advance of these pastoral pursuits; improvisatori are found in all the villages, and the statistical poetries are a curious anomaly, for where one in thirty-eight can read, one in every sixty-nine can improvisare; though it by no means follows that the improvisatori can read. Gavino, Campus, and Francesco Scanu are the Moore and Scott of Figulina; their works, however, have not yet suffered from pirated editions in Terra-ferma.

Of the 200 Noraghe in the district, the greater part are in ruins, as are also several Sepulture de is Gigantes. The volcanic formation of the soil is here remarkable, a stream of lava having taken a peculiar form and direction in the Florinas district, called by the natives "Muru Ferru," the Iron Wall. With the usual *ignotum pro mirifico*, it is considered a miracle; though an absolute nothing in comparison to the similar formations on the north-west of Vesuvius, and on the south

and west sides of Etna, being only about 492 feet long, about three feet wide, and varying from six feet five inches to sixteen feet four inches high.

The geological formation of the whole island has many interesting features. La Marmora, Captain Smyth, and other authors, have entered into the subject; and we extract from their works, almost verbatim, a few general observations. It is evident, from an examination of the cliffs of Longo, Sardo, and Bonifacio, that Sardinia and Corsica were formerly united, and that the intervening strait has been formed by a subsidence of the strata; but Sardinia, though apparently a continuation of Corsica, is very different both in aspect, formation, and produce. A primitive series of mountains consisting of granite with ramifications of schist, large masses of quartz, mica, and felspar, runs from north to south and south-east through the Gallura, Barbagia, and Burgei districts; but they can scarcely be called a chain, as they are intersected by transverse ranges, plains, and valleys, caused by volcanic agency. The most northerly of the series is the Limbara group, the highest point of which, about 4,330 feet, is an entire mass of granite, as are also the Monte Lerno de Pattada, 3,586 feet high, and the Monte Nieddu. The Gennargentu, the most central and highest mountain, has two culminating points—the Bruneu de Spina, 6,292 feet, and the Su Sausciu, 6,118 feet high. To the south of the latter is the Serra de Mare de Tertenia, of similar formation; and to the south-east, the group of the Sette Fratelli, 3,141 feet high,—though Captain Smyth does not consider it above 2,300 feet.

The Monte Oliena, on the eastern coast, near Nuoro, 4,390 feet high, is calcareous, as are also the Monte Santo de Baonei, about 2,400 feet; and the Monte Alvo

di Siniscola, 2,817 feet high. The Nurra range, on the north-west, is composed of granite schist and limestone; in the Goceano, the Monte Razu, a schist and granite group, is about 4,094 feet high; and to the south-west in the Sulci district, the Monte Linas, about 4,092 feet; and the Monte Severa, 3,225 feet high, are of similar formation. The island has been widely ravaged by internal fires, but too remotely to conjecture the period. The volcanic formations may be traced from Castel Sardo, on the north shore proceeding southward, through the district of Codrongianus, Keremule, Giasvesu, and Bonorva; from Macomer, through Lussurgiu and Milis, to the western coast; and through Siliqua and Massargia to the islands of St. Pietro and Antioco, which two latter are almost entirely formed of trachyte. Plains of lava, called "Giare" by the natives, are often found reposing on the large tracts of recent formation, such as those of Sardara, Ploaghe, Padria, and other places; and considerable extents of trap and pitchstone are frequently met with on limestone strata; while others, tending fast to decomposition, are incorporated with an earth formed of comminuted lava. Captain Smyth believes no pumice had been found, but it is otherwise. Vestiges of craters, though generally ill defined, still exist in the vicinity of Osilo, Florinas, Keremule, St. Lussurgiu, Monastir, &c.; some of which are considered from their less broken and conical shape, and from the surrounding country consisting of fine red ashes, slaggy lava, scoria, obsidian, and indurated pozzolana, with hills of porphyritic tufa,—all lying over tertiary rock,—to have been of a much more recent formation than the others, which in form present a lengthened straggling appearance, and in composition resemble those of Auvergne. Monte Urticu, the summit of

Monte Ferru, to the north of Oristano, 3,442 feet high, is entirely volcanic; and the village of San Lussurgiu, 1,648 feet higher on the side of it, is built in a crater,—as is also that of Cuglieri. The Trebia Lada, 2,723 feet high, is one of the three basaltic feet which form the Trebina, or tripod, on the summit of the Monte Arcuentu, a mountain between Oristano and Ales, formed of horizontal layers of basalt. At Nurri are two hills called, “pizz’e ogheddu,” and “pizz’e ogu mannu,”—“peaks of the great and little eye,” formerly ignivomous mouths, and from which a volcanic stream has run over a calcareous tract, forming an elevated plain nearly 1600 feet above the level of the sea. Sa giara e Serra, the plain of Serri, overlooks Gergei, and is covered with cork and oak trees, while the northern side of its declivity affords rich pasture. North-west from this plain is the Giara di Gestore, of similar formation, proceeding from a crater at Ales, but strewn with numerous square masses of stone, principally fragments of obsidian, trachyte, and cellular lava, so as to resemble a city in ruins:

In the Campidano, between Oristano and Cagliari, toward the Villa Cidro, an alluvial silt runs deep, and beyond it are shingly patches interspersed with boulder stones, and embedded in the calcareous masses that bound these plains are found *asteriæ*, *echinites*, and *pholadites*, with a great variety of other organic remains.

The principal plateaux, or table-lands, are Buddusò, granitic; those of Monte Cardiga, Silius, Arcidano, and Sadali, calcareous; the Giara of Genone, Padru Mannu, and Monte Arci, volcanic; and Sassu, Sassitu, and others between Bosa and Alghero, which are trachytic.

The geological productions are extensive and valuable; the granites, as we have already noticed, were

known to the ancients, and highly appreciated in Italy, being remarkable for their beauty and colors; and the porphyries of different sorts, which have been no less esteemed by foreigners, are unappreciated by the natives. Schist, especially the micaceous, abounds in the principal mountains, and, as La Marmora observes, often covers the granites, as it were, with a cloak; some insensibly pass into a talcous schist, and others contain anthracite. That of a tabular form is found in many parts, though only one quarry in the Nurra district has been worked, and is now abandoned.

Among the primary calcareous formations in the districts of Ozieri, Perdasterri, Teulada, Samugheo, Chirra, Mandas, and Silanus, are saccharoidal marbles, which, though of a beautiful grain, cannot be used in large blocks, on account of their frequent fissures. Green cipolino abounds on the Corr'e Boi, Silina near Dorgali, and other places, and the black marbles inlaid with encrinites, many of the polythalamaceæ, and other remains, are particularly fine and good in the Flumini Maggiore districts, and valuable for household articles.

The secondary limestone formation, which is well developed, does not give much marble, but there are some fine black layers in the island of St. Antioco, where the limestone has a hippuritic character, while in other places it is based on their layers of lignite, and in its lower part passes into a magnesian limestone. Of this latter nature are the great table lands of Arcidano, Sadali, and all the limestone mountains of Ogliastra. Dolomite is found in the oolitic rocks of Baonei and Monte Alvu; and Capo Figari, Capo della Caccia, the Monte Oliena, Monte Aivaru in the Nurra, and the calcareous stratum in St. Antioco, have diceras, hippurites, and other fossil remains. A ter-

tiary limestone, existing in the central parts of the island, on the western side of the principal granitic line, forms the Campidano plain between Oristano and Cagliari, the bases of the volcanic substances and the hills of Sassari, Cagliari, Sorso, and other towns; but it seldom ranges more than 1313 feet above the level of the sea, though at Mendas, Isili, and Osilo, it is at 1542 feet high. La Marmora considers it analogous to the upper tertiary formation found in the south of France, central and southern Italy, Sicily, Malta, the Balearic Islands, and Africa. Stalactitic formations exist in various parts, such as the Grotto of Alghero, &c.

Anthracite has been found, but only that of the Seui district is fit for working; and the coal, though met with, in various places in the secondary formations, and especially in the lower parts of the beds of magnesian limestone, is neither sufficient in quantity, nor good enough in quality, to be generally used. La Marmora has been lately making fresh researches for it, especially in the Flumendosa Valley, but without the anticipated success. Jasper abounds in the trachyte and dolomite, and large blocks of beautiful variety are found at St. Pietro and in the district of Scarru, Cagliari, Bosa, Itiri, Martis, and Osilo. Among the chalcedonies are the sard, sardonix, agates, and cornelian. The districts from whence the ancients obtained the sardonyx, once held in high repute, are uncertain, but the vicinity of Bosa abounds in chalcedonous formations. A fine quality of quartz amethyst has been obtained, and also hydrophane, called here "La pietra tramezzaria," known for its peculiar property of becoming transparent when immersed in water. Good turquoises and garnets are also found,

but not frequently. Alabaster of the finest kind is found in many districts, and gypsum is only met with in two places in the north-west of the island ; it is of a good quality, but has a reddish tinge. Of the clays, which are naturally as various as the rocks, the best are the lithomarge of Laconi and those of Nurri and Nurallas, which are used for glazing, while those of the Oristano plain serve for common pottery. There is every reason to believe that other clays were known to, and used by the inhabitants, not only during, but long anterior to the Roman dominion in the island, in the formation of those extremely light and elegant pieces of ancient pottery which are continually found. Sulphur, nitre, and alum, though met with in their natural state, are not sufficient to supply the demand, but the latter, as well as fuller's earth, was known to the ancients,* and exported, even during the middle ages. We shall have occasion to speak of the minerals when we arrive at the mining districts.

After passing the Campo Lazzaro, a beautifully rich arable plain, the road lies at the foot of the Monte Santo, a hill rising rather abruptly, to the height of about 2466½ feet, on the summit of which is a large plain, covered with an oak and cork forest. Only one of the two small chapels, formerly belonging to a Benedictine monastery, now exists, and is dedicated to St. Elia ; but the impiety of the place has a much greater fame than its sanctity, for, before the formation of the high road, the mountain was sacred and dedicated to robbers and murderers,—the Fondi and Itri of Sardinia, as Valery designates it,—and many are the tales still on record of the fate of travellers in this district. The wretched and unhealthy villages of Siligo, Bannari,

* *Vide* Pliny, lib. xxxv. c. 57.

Bessude, Buonannaro, Borutta, Tiesi, and Keremule, may be passed almost unnoticed. Bannari has nothing to repay the trouble of getting there, except the remains of an old Cistercian convent, situated about four miles from the village, near a stream in a valley, and the church of which, dedicated to Santa Maria di Cea, has a curious inscription on the wall near the door. The forest of Bannari, about five and a-half miles English square, and containing upwards of 240,000 trees, adjoins the larger forests and districts of the Giunchi, all sadly injured by the depredations and spoliations of the shepherds; and near the Noraghe Badde-mania, are several Sepulture de is Gigantes, dilapidated, probably by the same hands, and averaging not more than thirteen feet in length.

Bessude is only interesting as having been the residence of Francesco Carboni, a poet and scholar, held in high estimation on the continent as well as in the island. Born at the neighbouring village of Buonannaro in 1746, and educated at the university of Sassari, he, while there, and subsequently at Cagliari, gave those early proofs of his intimate acquaintance with the Latin language, and that power of versification for which he was afterwards so celebrated. He became a member of the Jesuit College in 1763, and in 1772 published the first part of his work, an hexameter poem, "*De Sardoâ intemperie*;" but on the dissolution of the Jesuit establishment was nominated professor of eloquence at Cagliari, an appointment he soon resigned, and for political as well as private reasons he retired to and resided some time in Italy, where he was received with high honors by the universities and literary associations, and formed an acquaintance with the principal literati of the day. On his return to Sardinia he chose Bessude as his residence, and

gave himself up entirely to literary pursuits, "scrivendo e poetando latinamente," as his biographer Tola classically and correctly expresses it, till his death, which occurred there from intemperie in 1817. His poem, "De Sardoâ intemperie," was translated into Italian verse by Giacomo Pinna. His "De extremâ Christi Cœnâ," published in 1784, at Cagliari, was republished at Genoa in 1802, with a similar translation by Cavaliere Guiseppe Delitala, of Alghero; some verses "De Corde Jesu," rank highly; and the "Eucaristia," in hendecasyllables, was so esteemed on the continent, that it was said of it, "Che Catullo Christiano non avrebbe potuto esprimersi diversamente;" but whether the compliment is at the expense of Catullus's Christianity or Carboni's Catullism, is difficult to say. The bard of Buonannaro and Bessude allowed his muse to break out occasionally—fortunately not often—into epigrams; and though he may have been compared to Catullus for his "Eucaristia," he has shewn no martial spirit in two epigrams on Napoleon and Nelson:—

"AD HYACINTHUM TURRIANUM TAURINENSIVM ANTISTITEM,
DE NAPOLEONE, ETC.

Induperatorum domitorem inopina parentem
Indeploratis regibus excidia,
Cui sua victori Ausonides jam sceptrâ merenti
Franigenæ ante pedes jam posuere sua,
Miretur quivis Istro dare jura, daturum
Mox Tanai, ac Thamesi, moxque Borysthenidis.
Tu nil mireris, qui nôsti, Hyacinthe, minorem
Uno semideum Naupoleona Jove."

"AD NELSONEM.

Centimanum, vir summe, Gygen cum trudere cœlo
Possis, quis tibi non pareat unimano
Lævam jura mari dantem, Niloque tremendum
Sequana captivis non vereatur aquis?
Hæc erit hæc, domitis regum domitoribus, una
Dextera cui sese conferet ipsa Jovis."

A forced expression and harshness of scansion, the "studium sine divite vena," savoring more of the ecclesiastical and collegiate pen, than of the free outpourings of the Ausonian muses, with whose spirit he is said to have been so much imbued, pervades the greatest part of his other poems; and the monument raised to him in the parochial church of St. Martin, with a Latin epitaph and dedication, will neither immortalise the poet nor his panegyrist.

The village of Buonannaro, situated at the foot of Monte Pelao, has excellent wines; and those of Borutta are like the Lacryma Christi of Nola, Vesuvius, and the Vino ordinario of Catania, owing to a similarity of soil. The neighbouring hill of Monte Arana, of a conical form, is evidently an extinct crater; and both these villages are backed by a little wood, whose deep verdure formed a delightful contrast to the cold dreary aspect of this volcanic district, while the bright colors of the costumes were also a relief to the dark stone of which their gloomy huts are composed, the petticoats being yellow, and the vests green or red, with abundance of silver buttons and ornaments.

Near Tiesi is a stalactitic grotto which I did not visit, but according to Valery's account, it is a beautiful object.

The small and sepulchral-looking village of Keremule, the most curious of those in this district in regard to its natural position, is built on the crater of an extinct volcano, where everything around assumes its dark hue and complexion, even the inhabitants being swarthier than their neighbours. In the intermediate plain, between Keremule and the hill overhanging Torralba, is the old church of San Pietro di Sorres, the key of which, it may be as well to forewarn the visitor,

is kept at Borutta. The date of the foundation of this curious and elegant building, once the cathedral of the diocese and of a populous district, is uncertain ; but the diocese was united to that of Torres in 1502. In style of architecture it is similar to the church at Saccargia, particularly in the alternate black and white blocks of lava and marble ; and, in the ornamental parts, the sharply finished cuttings are well preserved. It is very small, being about 115 feet long by fifty feet wide, with only five columns in each aisle ; but part of the railing round the altar, the pulpit with the four arches supporting it, and the chair by the side of the altar, are curiously carved in stone, and well worth examination. The adjoining remains of a monastery, and of a building, apparently a baptistery, are in ruins and overgrown with shrubs ; even the church itself has a large fig-tree growing out of it. The same superstitious credulity as at Bisarcio, induced the people to excavate and dig among the ruins for treasures, in the search for which they still offer up their prayers to the Madonna for success ; and the belief in their existence may be partially caused by the circumstance of many of the coins in the museum at Cagliari, both Roman and Carthaginian, having been found in this district. One of the highest ecclesiastical authorities in the island shewed me a collection of coins which had just been presented to him by a priest of a village adjoining Sorres, where they were found, consisting of about sixty pieces, all silver, and of the date of the Commonwealth and the Emperors. The majority were in an excellent state of preservation, and the greatest damage they had sustained may possibly have been caused by the rubbing and polishing which the unnumismatical curé of the village had bestowed on them, for had they been lire nove just

issued from the treasury at Turin, they could not have been brighter. The amiable, but by no means anti-quarian prelate, subsequently mentioned that he had sent them as a present to his majesty, who was then travelling in the island, and who intended to take them to Turin with him. Not being a Sarde by birth, and hoping to be translated to a diocese in his native country, it is easy to guess why he adopted this course in preference to sending them to the national museum at Cagliari; but notwithstanding the patriotism of the prelate, and the polishing of the priest, it is to be regretted that his majesty himself did not present them to that institution; for the Sardes, tenacious on all points connected with their country, regard even such a trifling act as the above as an instance of Piedmontese spoliation.

From the village of Torralba, at the foot of a hill overhanging the high road, is a tolerable path leading to Ozieri, through the village of Mores, which latter spot is very prettily situated on the confines of the Ozieri plain, at the foot of the Monte Lacheros, and had in 1839 a population of 2116, of whom only thirty-five attended the school. But there are three churches, a Capucin convent of sixteen members, a *Confraternità della Santa Croce* of ten, and about ten other priests, which will give unitedly a proportion of 424 individuals to each church, and one ecclesiastic of some kind to every fifty-eight members; so that, in fact, the number of the educated is not double that of the priesthood and monks. Are the effects of such a system visible? At the Festa of St. John, held at a small church near the Melis stream, which flows into the Tirso, is the usual attendance of all classes from the neighbouring districts, with a plenary indulgence in all the customary amusements. On the previous evening the

sick, maimed, halt, and blind, accompanied by their friends, assemble together to pass the evening, and anxiously wait for the midnight bell, at which precise moment they plunge, or are plunged, into the Melis, which is supposed on that particular occasion to possess some miraculous power. Whether they are cured by the hope of being cured, or by the fear of being washed,—for Sardes are subject to fresh as well as salt hydrophobia,—is uncertain; but as it is not a panacea for all, another supposed remedy is left for those to whom the cold water system is objectionable, namely, going about on this night furtively and gathering peaches from the boughs,—taking especial care to steal them, but not to be seen or caught in the act; and having procured them, they proceed to the church immediately, and place them as votive offerings before the image of the Saint, where, as they wither and decay, so the diseases of the supplicants are supposed to disappear. The Romans, in former days, worshipped the image of Mercury in his byfold attributes of god of thieves and protector of gardens, and fruit-offerings were made to him on his altar. Are the superstitions of the Christians less outrageous than the ignorance of the Heathens? Is there not one of the thirty-six pseudo-religious men of this district honest and bold enough to stand forth and shew that the Evangelist is not the antitype of Mercury? The above is but a slight specimen of the follies and prejudices prevalent in all these villages, and others—such as a belief in dreams, apparitions after death, sudden cures, in interpretations of *ignes fatui*, sparks from candles burning for the souls in purgatory, that departed souls pass by the door of those on the point of death, that certain howlings of dogs indicate the escape of some of the dead

to do penance or to visit the dying, &c., &c., all proclaim the neglect of the spiritual pastors and ignorance of the people.

In the vicinity of Mores are some natural as well as artificial caverns and recesses, with compartments ; the two in Monte Santu, called *Su crastu de Sanctu Enoe*, and *Su crastu de Sanctu Eliseu*, are believed to have been the residences of the patriarch and prophet ; and those of *de Antoni Cassu*, *de s'Edera*, and others, have no less accredited legends.

The fertility of the soil is such that it might produce quadruple its present amount, if properly managed ; but the want of bridges over the *Termo*, and of roads across the country, are the excuses of the *Morese* for not cultivating and working more than is necessary for their private wants. Among the natural productions, the eels and trout of the *Termo* are renowned for their size and goodness, and the "*tuvura*" abounds here as well as near *Oristano*, and in other parts of the island. It is a bulbous fungus, something between a potato and a mushroom, of a roundish form, with a dark skin, soft interior, and a pleasant taste, more resembling the truffle than the mushroom. The plant is a creeper, found in the months of March and April by the *tuvura* hunters, who pierce the ground where it grows with a sharp-pointed stick, when a slight sound, as if the air had escaped from it, is produced if the bulb is touched. They have an agreeable flavor, are dressed like other mushrooms and truffles, being cut into slices, or fried with sauce, and cost from 6*d.* to 9*d.* per hundred.

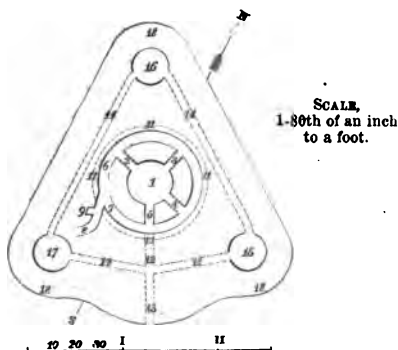
The village, *Giave*, on the left hand side of the road from *Torralba* to *Macomer*, is built on the summit of an extinct crater ; and on one of the mountain-ledges

are the remains of the old castle, built about the year 1337 by the Doria family, and destroyed during their wars with the Aragonese. The Giavesu, or plain of Giave, is very fertile, but badly cultivated, and in various parts, as well as on the eminences of the surrounding hills, are Noraghe, of which the two most known are the "Santinu," or St. Constantine, and the Oës or Boës, the "Oxen" Noraghe. The first is remarkable for its large terrace, on which the second and third stories are raised, with the centre domed chambers one above the other, and three more at its rounded angles. The plan given by Captain Smyth, on the authority of Captain Catella, an officer in the engineers in the Piedmontese service, is in many respects very imperfect; but that by La Marmora is beautifully executed, and much more likely than my own to be exact in the measurements, which differed in a few points.

The observations of Valery on this Noraghe are so extraordinarily incorrect that they ought not to pass unnoticed:—"Parmi les nombreuses Noraghes voisines, on distingue celle de Santo Santinu-Constantine. Ce Constantin Sarde fut un des souverains ou juges du Lugudoro au xi^e siècle (!). Son Monument (!!), sorte de grosse tour de pierres noires mêlées, dominées de végétation, contient jusqu'à soixante douze chambres l'une au dessus de l'autre (!!!), avec un escalier en spirale. Mais cet intérieur est comme invisible, lorsqu'on ne se pourvoit pas suffisamment de lumières, et je ne pus m'en faire qu'une idée assez imparfaite, quoique j'eusse coupé mes deux bougies en quatre. La Noraghe de Santu Santinu fût visitée par le Roi de Sardaigne in 1828, lorsqu'il était Prince de Carignan; et en 1834 par le Vice-roi de l'Isle, car elle passe pour une des plus curieuses et des mieux conservées." His

assumption that it was a monument of a judge of Logudoro is as probable as that the Noraghe Oës was built by or dedicated to oxen ; and as for the "seventy-two chambers, one above the other,"—had he cut his two candles into seventy-two pieces, he could never have discerned more than have been seen by La Marmora and myself.

1. The centre domed chamber, eighteen feet diameter, and about eighteen feet high, has in the centre a large empty hole ; but its shape gives no clue to, or



GROUND PLAN OF THE NORAGHE SANTINU.

evidence of, the purpose to which it has been applied.

- | | |
|-------------------|---|
| 2. about W. by N. | Passages about nine feet long,
and three wide, connecting
the domed chamber 1 with
the corridor 6. |
| 3. — N. — E. | |
| 4. — E. — S. | |
| 5. — S.S.E. | |

6. The spiral corridor, about 193 feet long, four wide, and thirteen high, winding from the base to the summit, round the domed chamber 1 on the ground-floor, and round the domed chamber 1 on the first-floor, as in the other plan.

7. Continuation of the corridor in its ascent.

8. The corridor 6 here contracts and terminates in a confused mass of stones, which, if cleared away, would probably shew that the passage communicated with the domed chamber 17.

9. A recess in the corridor.

10. The commencement of a passage to the S.S.E., now blocked up.

11. The circumference of the base of the tower on the terrace, about 146 feet.

12. The supposed continuation of the passage 10, in all probability extending to the entrance 13.

13. The supposed entrance to the ground-floor is here given in dotted lines, according to La Marmora's assumption, though the external masonry shews no traces of it ; and also, according to his supposition, is

14, a passage connecting the chambers 15, 16, and 17 with each other.

15.	{	At the E.S.E., the N.N.W., and the S.S.W.,
16.		are three domed chambers, fifteen feet in diameter, and about fifteen feet high, with small aper-
17.		tures; most probably used as the entrances to the long passages 14, but now entirely blocked up.

18. The entire periphery of the terrace of the Noraghe is 385 feet.

Plan of the First Floor, over the preceding :—

1. Central domed chamber, about fifteen feet high, and the same in diameter, though not entirely circular, but receding towards the N.W.

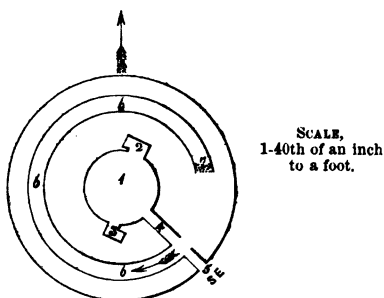
2. Recess to the N.N.W.

3. Recess to the S.S.W.

4. Passage from the entrance at 5 to the centre domed chamber 1—fifteen feet six inches long, three feet six inches wide.

5. Entrance at the S.E.

6. The spiral corridor,—continued from the corridor marked 7 in the ground plan,—winding up and round the domed chamber 1, to the summit.



PLAN OF THE FIRST FLOOR OF THE NORAGHE SANTINU.

7. Termination of the spiral corridor at the summit of the building.

But little remains of the third tier, except part of the side wall of the centre chamber, the diameter of which at the base is eleven feet. From the highest part of the superstructure to the base on the terrace is about thirty, and the diameter on its summit twenty-six feet; but the height of the terrace above the ground varies according to the dilapidations, being in some places fifteen, in others twenty-six feet. The architraves of the door-way and passages are generally in solid blocks, one of which, by no means the largest, but accidentally measured, was five feet nine inches long, three feet three inches wide, and two feet three inches high. All the stones are of volcanic formation, and many as large as the above mentioned.

La Marmora has in his plans a chamber marked K; but it is omitted in my own, as I was unable to discover it in the Noraghe; the direction of the pas-

sages 2, 3, and 4, are also different ; and his admeasurement of the external walls of the terrace is less than mine.

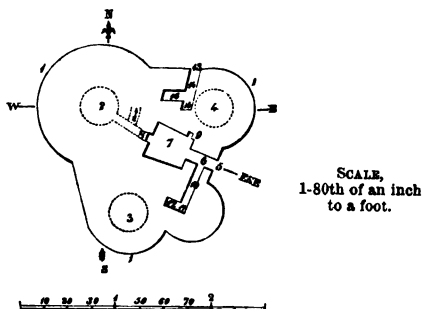
The Noraghe Oës, situated in a cultivated part of the Giavesu about half-a-mile to the south of the preceding, stands on a species of artificial terrace, with the remains of two low parallel exterior walls, composed of large irregular stones, which probably were the out-works, and enclosed the whole building. The lowest layer of stones, which are of the same volcanic nature as those of the Santinu, are much more irregular in their shape and position than in other Noraghe ; but those in the upper parts have the usual regularity.

In the accompanying ground plan, the domed chambers and passages are not inserted, being so choked up that it is impossible to give their position and proportions ; but there is no doubt of their existence, and most probably were according to the supposed plan given by La Marmora.

1. Entire perimeter, 280 feet.
2. { It is supposed there were domed chambers at these points, which would, consequently, be under the chambers marked 5, 10, and 17, on the first floor ; but there is no positive evidence of their existence.
3. {
4. {
5. Entrance on the ground-floor at the E.S.E.
6. Passage twelve feet long, three feet six inches wide, and about three feet high, leading to the chamber 7.
7. A quadrilateral chamber, about thirteen feet wide at the entrance, sixteen at the opposite end, and about seventeen feet long ; now full of loose stones.
8. A small aperture in the wall, which may have been a connecting passage with the chamber marked 2, and may also have intersected the spiral corridor which

doubtless descended there, similar to that in the Noraghe Santinu.

9. Another aperture, which may also have communicated with the chamber 4; but both of them are choked up.



PLAN OF THE GROUND FLOOR OF THE NORAGHE OËS.

10. Passage twenty feet long, two feet nine inches wide, and about two feet six inches high.

11. The end of the passage 10, and commencement of the recess 12. This point 11, would probably have been nearly under the centre of the domed chamber 13, on the first floor.

12. Recess about four feet six inches long, and same width and height as the passage 10.

13. Entrance to the passage 14, standing N. by E.

14. Passage eighteen feet long, varying from three to five wide, and four feet high. It is longer than the admeasurement by La Marmora.

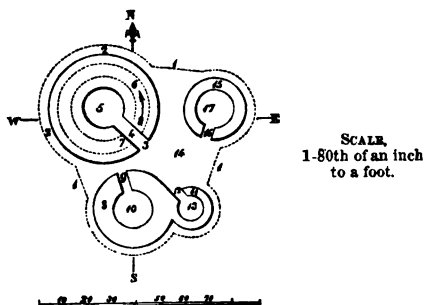
15. The extremity of the passage is now blocked up; but it most probably communicated with the quadrilateral chamber marked 7.

16. Recess in the passage fourteen feet ten inches

long, three feet wide, and two feet six inches high. La Marmora's admeasurement is less.

1. Entire perimeter, 280 feet.

2. Principal tower, from the summit to the base, thirty-four feet, and its diameter thirty-nine feet on the summit.



PLAN OF THE FIRST FLOOR OF THE NORAGHE OËS.

3. The entrance at S.S.E.

4. The passage from the entrance to the centre, fifteen feet long, five feet high, and six feet wide; but La Marmora makes its width about three feet.

5. Domed chamber, fifteen feet six inches diameter, twenty-two feet high. La Marmora has not given any admeasurement, as he was unable to enter it.

6. Spiral corridor ascending on right hand, and contracting upwards. Total length from top to bottom is 230 feet; but the last twelve feet were choked up.

7. The corridor continues upwards.

8. Tower standing S. by E. of the principal tower.

9. Entrance and passage to domed chamber 10.

10. Domed chamber, diameter sixteen feet six inches: height omitted in my notes.

11. Tower at the S.E. by S. corner.

12. Entrance and passage to the chamber 13.

13. Domed chamber, thirteen feet diameter (about ten feet according to La Marmora).

14. Irregular confused terrace, on which are the entrances 3, 9, 12, and 16.

15. Tower at the E.

16. Entrance and passage to the chamber 17.

17. Domed chamber. Having omitted to take the diameter, La Marmora's is given, namely, about fifteen feet.

In the external wall of the principal tower are several loop-holes for lighting the corridor, as in the Noraghe Santinu; and about the height where the second floor would commence, is an opening so much larger than the rest, that it probably served for some other purpose than the mere admission of light and air. (It is marked 1 in La Marmora's sketch.) None of the towers seem to have had any communication with each other on this floor.

The other Noraghe in the Giave district of most interest and curiosity, are the Cagules, Figu, Putuddi, Feruledda, Saucos, Su Runcu, and Idda; but none require especial notice.

The small town of Bonorva, situated on a hill to the east of the high road, is the capo luogo of a territory about fifty miles square, in which are the villages of Cossoine, Giave, Padria, Mara, Pozzo Maggiore, Rebeccu, and Semèstene. Its population, amounting to about 5,200, is almost entirely agricultural and pastoral, with the exception of a few iron smiths, who are sure to be found at all the neighbouring fairs and feste in their stalls, with their stores; which, however, rarely extend beyond nails, hooks, and the commonest articles of necessity.

In the principal school are about fifty pupils, and in another about twenty, are instructed in Latin ; but there are four churches, including the Oratorio of the Santa Croce, and one belonging to a convent of Minori osservanti, with eight others in the district.

The "Attitu," already described, was lately in full force, with all its follies ; and the chief mourners, it is said, were often laid up for several days in bed, from their self-inflicted wounds and blows in these "forms, modes, and shows of griefs ;" while many never changed the shirts or shifts they had on at the moment of the decease of their relatives, till worn into rags and tatters.

The Bonorvesi are quarrelsome and vindictive ; and bloodshed is held in such light estimation, that whole parties have been formed to attack and destroy each other's flocks, and have carried out their object with dreadful destruction. Envy seems also one of their characteristics ; for the same authority mentions the assassination of a Don Pietrino Prunas, the owner of many herds of cattle, and of ninety-nine flocks of sheep, on the day on which he was to be the possessor of one hundred, without any other reason being assigned for the act.*

Near the church of St. Maria de Cunzàdu, are some unimportant remains of ancient masonry and building ; but on the opening and excavation of some tombs, bones, lamps, lacrymatories, rings, little vases, and the

* Valery, in mentioning the circumstance, says that he was murdered "le jour même où il atteignait sa centième année ;" an error of very trivial importance, but as he extracts so constantly and copiously, he should at least pay the Padre Angius the compliment of translating correctly the words—"padrone di 99 greggie di pecore trucidato nel giorno istesso che ei doveva formarsi la centesima."

usual Roman relics were found. Among the old coins constantly discovered in this district, was a large collection in a vase, consisting of those of the reigns of Gordianus, Marcus Aurelius, Antoninus Pius, Lucius Verus; Maximus, Maximinius, &c., and which are now in the museum of Cagliari; circumstances which, together with the warm mineral springs in the neighbourhood, corroborate the belief that it was the site of a Roman village.

In the south side of the St. Andrea de Priu rock, not far from the church of St. Lucia, are some chambers, passages, and recesses, with a small zigzag path leading up to one of the three windows, though the other two are only accessible by a ladder. According to the report, they were tombs of saints, or habitations of some Benedictine monks, very probably the latter; and they reminded me of that beautiful and interesting Megaspelion monastery in Arcadia, where the monks were living in a similar locality.

It was in the neighbourhood of Bonorva, at a spot called Aidu de Turdu, that an event most disastrous to the interests and power of Diego II. of Aragon occurred in the defeat of his lieutenant-general of the island, Don Guglielmo de Cervellon, by the Doria, in 1347. In proceeding from Bonorva, the Aragonese forces were cut to pieces, and being obliged to fly to these hills, he concealed himself in a wood, where, in remorse at his defeat, and overcome by fatigue, heat, and thirst, for he could find no stream, he died in the arms of his attendant.

The principal Noraghe hereabouts, are the Paza, Oghene, Nurapè, Pedra Peàna, Lughia, Nurabbas, Cumbessos, Sa Sea, Lòskeri, Pianu d'edras, Bortòlu, and Surgiagas.

A gradual ascent leads to the rich but badly cultivated Campeda, 2,145 feet above the level of the sea, and the highest part of the road between Porto Torres and Cagliari. This vast plain, backed by the Goceano and Marghine ranges, with the Monte Acuto on the N.E., Monte Rasu to the east, and Monte St. Padre to the S.E., is mostly arable land, for one year's fallow in various spots (which it must be according to the tenure), can hardly be said to form a pasture. To the N.W. is the Regia Tanca, an extensive enclosure of pasture and forest, and formerly the royal breeding stables and farm of the Kings of Aragon ; but its celebrity and importance have died away, the breed of flocks and herds now raised there are but very indifferently attended to, and the whole establishment has fallen into disuse and ruin.

In the main road and paths leading from the Marghine and Goceano forests towards Bosa, were immense pieces of timber lying about, intended for exportation. They are carried on a species of dray, drawn by four to eight oxen, and, the axle revolving with the wheels, which are made of sharp-edged solid pieces of wood, continually break down and obstruct the road, causing such injury, that the engineer and superintendent has given an estimate that it will cost annually 70,000 lire nove for three successive years—a sum of 8,400*l.* sterling—to repair the damage already done ; and that unless a distinct prohibition against the use of such carriages is rigidly enforced, the profits of the sale of the forest timber belonging to the government, will eventually be eaten up entirely by the outlay on the repair of the roads. One of the timber contractors, a Frenchman and a near relative of a gentleman holding a high official appointment at Cagliari, obtained the contract (through

that interest and influence as it is privately whispered) at a lower rate than was offered by several other competitors, so that the government is said to have been a loser to a considerable extent. The terms agreed upon were 18,000 trees at fifteen lire nove, 12*s.* each, the expenses of felling and haulage to be defrayed by the purchasers; but though the transport is tedious, and the expenses are great, the profits are enormous, as each tree is said to realise from 200 to 800 francs, from 8*l.* to 32*l.* at Marseilles and Toulon. Though the difference of quality and value may be considerable, in England we pay from 1*s.* 6*d.* to 2*s.* 3*d.* a cubic foot for British American oak, and from 1*s.* 9*d.* to 2*s.* 6*d.* for Baltic oak.—(M'Culloch's Dict., p. 1243.) Owing to mismanagement, the Woods and Forests department is obliged to purchase most of the oak used in the dockyards at Genoa from the abovementioned French ports; neither the government nor the natives having sufficient energy to undertake the speculation themselves, but leaving it, as in the case of corn and cork, to foreigners to profit by their incapacity and indolence; and as the contract for the 18,000 trees was 270,000 lire nove, and the total outlay on the repair of the roads during three years would be 210,000 lire nove, the government would only have a balance profit of 2*s.* 8*d.* per tree!

The importation and exportation had much decreased in 1841, as the quantity then exported was under 1200 tons, with an export duty of 29*l.* 0*s.* 3*d.*, and the importation amounted to about 443½ tons, with a duty of about 791*l.* 8*s.*, whereas, in preceding years, the quantity was much greater. The deal planks for house construction come from Corsica; but in the villages, where the majority of the houses have merely the ground-floor, and are made of stone and mud, oak, ilex or cork

supply the required materials. From the want of roads and paths in the forest, hundreds of young trees are destroyed to enable the contractors to draw out a single piece of timber; and from the same difficulty of transport, the common building and firewood used in the villages is dear, and foreign wood imported is even said to cost less at Sassari and Cagliari than that of native growth. But independently of these evils, and the damage done by the peasants indiscriminately cutting whatever is wanted for their own use, or as winter provision for cattle, a great waste is caused by fires. By a law in the "Carta di Logu," dated 1395, the herdsmen and shepherds are permitted, under certain restrictions, to burn down portions of underwood, such as the lentiscus, daphne, and cistus, to allow a pasturage to grow for their flocks; but though it is not legal before the 8th of September, when the intense heat of the summer has passed away, and the periodical autumnal rains are necessary for the young herbage, the law is broken, and, notwithstanding the penalties attached to the infringement, not only wilful but accidental conflagrations have been the destruction of numerous forests,—so that many a tree has been the price of a blade of herbage. The bonus given by the Monte Granatico on the cultivation of virgin soil, acts indirectly as an incentive to burn not only the waste underwood but the forest itself; for the ashes of the trees form a ready and excellent manure for the new soil. Some of the curious old forest laws are still in force.*

* They are to be found in the "Carta di Logu," chapters 45 to 49, anno 1395; in "Las Leyes y Pragmaticas Reales," lib. ii. titulo 42, c. 3 to 11, p. 243, anno 1633; in the "Editti e Pregoni del Re Vittorio Amadeo," lib. iii. vol. 2, titulo 14,

They refer to the respective rights of the crown, the feudal barons, the communes and towns, their privilege of cutting for their own use the wood growing within thirty miles of their town—the feeding pigs during the acorn season, browsing their flocks and herds, the felling and exportation, with some amusing fines and arbitrary regulations.

The Campeda plain, a continuation of the volcanic formation, extends in a S.W. direction to the Planargia, and on the south to Malargia, the Molaria of Antonine,—a village now remarkable for nothing but its dreary coldness, which even in this district has been known to be so severe, that some of the “mannalite” (home-stalled pigs and sheep) have been found frozen to death in the morning.

About half way down the Monte Muradu, about 2119 feet high, is the town of Macomer, commanding a fine view of the Campidano del Marghine beneath, the Monte Urticu and Lussurgiu hills on the S.W., and the Gennargentu in the horizon on the S. E. It is the chief town of a district comprehending the villages of Bortigali and Borore, and is about forty square miles in extent, one fourth of which is covered with oak and ilex forests.

The population of the town, amounting to about 2,000, is as usual pastoral and agricultural, and intemperie is so rife that last year upwards of 600 were attacked by it.

Not above thirty children are at school, though for-

ordinazione 8, c. 66. to 70, and 77 to 79, anno 1771, and laws relative to fruit-trees, vol. 1, tit. 5, ordinaz. 6, c. 34, anno 1775; in the “Leggi Civili e Criminali del Regno di Sardegna, di Carlo Felice,” tit. 27, articolo 1962 to 1968, and tit. 28, art. 1969 to 1979, anno 1827.

merly there were about fifteen instructed in the rudiments of Latin, and the *belle lettere*.

Besides the principal and the parochial churches of St. Pantaleone, are four others in the district, of no interest, but abounding in the usual number of priests.

The path leading from Macomer to Nuoro and Bosa, if properly attended to, would give the Macomerese and Nuorese easy means of exporting their grain ; but, owing to bad cultivation and carelessness, wheat does not give here more than eight for one, and barley only twelve for one, on a soil which would give more than double that amount.

Macomer, the Macopsisa of Ptolemy, has several memorials of its ancient days.

In front of the parochial church are three Roman milestones one of them bearing the number 55, and another that of 56 miles from Torres ; and as the distance of Macomer from that town was something between those two numbers, it is very evident that the stones stood somewhere in the vicinity ; but the precise spot and date of their removal are unknown. The following are the inscriptions, as given by La Marmora, who has substituted the lost letters, and corrected the erroneous transcriptions of Baille and Gazzera :—

LVI . A . TURRE

IMP . CÆSAR . VESPASIANVS . AVG

PONTIFEX . MAXIMVS . TRIB.

POT . V . IMP . XIII . P . P . COS . V .

DESIGN . VI . CENSOR . REPECIT

ET . RESTITVIT . curante

SEX . SVBRIO . DEXTRO . PHOC . ET

PRAES . PROV . SARDINIAE .

LV . A . Turre

IMP . CÆSAR . VESPASIANVS . AVG

PontifEX . MAXIMVS . TRIBVNICIAE

POT . V . IMP . XIII , P . P . COS . V .

DESIG . V . CENSOR . REFECIT
et . restituit . curante

SEX . SVBrio . Dextro , Proc . e

PRAes . Prov . Sardinia .

IN . P . LVI .

IMP . CAES . L . SEPTIMVS . SEVERVS . PER
TINAX . AVG . ARABICVS . ADIABENICVS . PAR
TICVS . MAXIMVS . IMP . CAESAR . AVG . PIVS
ANTONINVS . PIVS . FELIX . M

..... O

viam . quae . a . VRRES . KARALES . DVCIT . (sic)

vestustate . CORRVPtAM . res

titVIT . curANTE . MARCO . METELLO

e . V . PROG . SVO .

In a court-yard belonging to the house of the Cavaliere Pinna,—in whose absence his charming wife shewed me every kindness and hospitality,—are several cippi. Their difference from the generality of funereal and monumental stones bearing that name has caused some discussion as to their age and origin. The extremely rude device of the bas-relief figure in the centre indicates a low state of the art ; and the letters of the word “Semmudi” prove a Roman period ; but the conjectures of La Marmora and the Abbé Peyron as to the meaning of the word are perhaps more ingenious than satisfactory.

The first is, that Mout, the son of Chronos the God of Time, was the God of Death among the Phœnicians and Carthaginians, and as the word Sem is a prefix, as found in the words Sem-Heracles, Sumes-Hermes, Sem-Harpocrate, the combination would convey the meaning “Death.” The next supposition is that it is Semmuthi the son of Muthi, a name constantly found in the Egyptian papyri as Psemmuthi the son—Tsem-muthi the daughter—of Muthi ; and in further sup-

port of the Egyptian and Phœnician character of the monument, it is said to be similar to those found in the ruins about Carthage ; but on this latter point it may be observed that Sarde cippi have, and the Carthaginian have not, holes and cavities in them. As to the suggestion that this cippus may have been a tomb of the Jews or Egyptians banished here by Tiberius, the interments and funereal monuments of those people are too well known to require further notice than that the cippus was not used by them ; and that they enjoyed their own peculiar form of worship—for, at least, some considerable period—is evident from an inscription found at St. Antioco, which speaks of the restoration of a temple of Isis and Serapis. But on the hypothesis that the 4,000 slaves imported into Sardinia did, after a time, adopt the custom of cremation from their Roman masters, what is there besides the ambiguous word *Semmudi* to prove the Egyptian character of the cippus ? And if they did not burn and preserve the ashes of their dead, of what use were the cavities in their supposed tombs ? But these small holes are constantly met with in the highly worked cippi found in Italy ; and the difference between them and the rude rough specimens, may be merely the result of the low state of civilisation in the island.

Some other monuments of the same class have been very recently discovered near a small dilapidated *Noraghe* in a *tanca* belonging to a *Senr. Mancone*, about two miles south-east by south from *Macomer*, made of the same dark volcanic stone as the others, well cut, varying in size from two to five feet long, by two to four wide, and from three to four high ; and most of them with cavities similar to those above mentioned. One was a simple square incision, one foot ten inches wide, two

feet long, and six inches and a half deep. Another had two cavities; a third had an external rim, two inches wide, and an oval incision in the centre eight inches deep; and on a fourth, one foot nine inches long, one foot ten inches high, and one foot seven inches wide, was an inscription—

D . M.

V . PRISCVS.

R . V.

IX . ANNO.

There were many other stones lying about also lately dug up; evidently belonging to tombs and cippi, and of which there could be no doubt as to their being neither of Egyptian, Phœnician, nor Carthaginian origin.

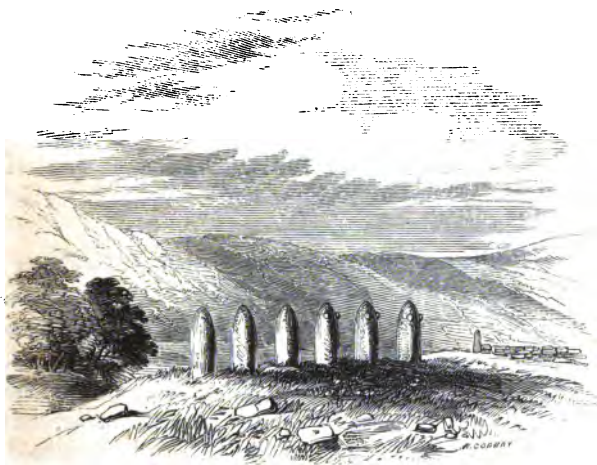
On a hill about a mile from the town, is the Noraghe Santa Barbara. The summit of the basement story forms a platform, from whence rises the principal tower or cone, the exterior diameter of which, at the base on the platform, is forty-five feet, and at the summit twenty-six feet; and it contains a domed chamber fourteen feet eight inches in diameter, without any peculiar features. The basement floor is entered by a passage about three feet high, and the same in width, facing the S.S.E. (La Marmora makes it to be at the S.W.); on the left hand is a recess, partially blocked up, and which might have been the continuation of the spiral corridor, which winds up twenty-three feet on the right hand to the upper story. In this corridor is a small loop-hole, on a level with the upper central domed chamber. The entrance passage leads to the basement central domed chamber, seventeen feet in diameter, and eighteen feet high; in which are two recesses, nine feet long, four feet wide, and two feet four inches high, and a third of

a very irregular shape. On either side of the entrance are two minor chambers, thirteen feet in diameter at their base, dilapidated and open ; and, by analogy with other Noraghe, there are most probably two other similar chambers on the other side of the central cone, so that the four would be equidistant and connected with each other by passages hitherto unexplored. Over these chambers and passages is the platform encircling the central cone, and extending over the entire basement ; the perimeter of which, as now standing, is 208 feet, but, if perfect, would be about 252 feet. A few paces from the entrance are the remains of two low walls, apparently forming an enceinte to the whole Noraghe.

At Tamuli, about two hours from Macomer, in a north-westerly direction, is a Noraghe, in which were discovered several earthenware figures, described by La Marmora as Phœnician idols in his plate No. 34, figure 8. Some round and flattened pieces of earthenware, of a disk shape, with holes in their centres, were also found, supposed to have formed part of a necklace ; such as La Marmora has also represented in his Plate 39, figure 5 ; and similar to some I obtained from a Noraghe near Alghero. To the east of Tamuli are two Sepulture de is Gigantes, much dilapidated, and almost concealed by underwood and wild plants. One is thirty-five feet six inches long, by seven feet six inches wide ; the other about the same length but narrower, and differing from other Sepulture in having two large stones in the interior, forming a partition with another outside, in front of the foss.

The most remarkable object, however, is a row of six conical stones near the Sepoltura, standing in a straight line, a few paces apart from each other, with the exception of one, which has been upset and lies on the ground,

but in the sketch is represented as standing. They are about four feet eight inches high, of two kinds, and have been designated male and female, from three of them having two globular projections from the surface of the stone, resembling the breasts of a woman ; but on the other three there is nothing indicative of the male sex.



REMAINS NEAR TAMULI.

Among the many others found in various parts of the island, the following are worth observation :

A little to the N.E. of the Noraghe Cuvas, in the Dualchi district, in front of the remains of a Sepoltura, are five, and by their relative position it is evident there has been a sixth. They are rather larger than those at Tamuli, and have no breasts—all of them having a plain surface.

Near Sedilo, a few hours journey to the S.E. of Macomer is a little church, dedicated to St. Constantine, in

the court of which is one of these stones, about six feet eight inches high, wider at about two-thirds of its height than at its base, and having rather an elliptical form. It has one breast, and one concavity of a similar globular shape.

At Perdu Pes, near Pauli Latino, are three stones, having no projections, but several concavities entering half-way into the stone.

Three near Fonni, known as the Perdas Fittas, are by no means regularly shaped, and have neither globular convexities nor concavities.

In the Museum of Cagliari, are three discovered by La Marmora, at a spot called "Fontana padenti de Baccai," near Lanusei,—more elliptical than conical, and having plain surfaces.

Besides these are many others of a similar character; and doubtless they were formerly very abundant; but they and the Sepulture have been, and still continue to be, the readiest quarries from whence the shepherds and peasants can procure stones for their cabane and tanche.

The conjectures as to what they were are vague. In some observations on the Perdas Fittas, we endeavor to shew that the cone was a Phœnician rather than a Celtic characteristic; and this shape again presents itself in these stones. But what are they to represent? Firstly, were these two Sepulture and the stones, near Tamuli, connected with each other? Were the former the tombs of six illustrious males and females, with the stones to serve as monumental indices? Or were they monuments of distinct and separate character? As with few exceptions all that have been discovered have not been found near Sepulture,—it is rather presumable that they were unconnected with them; but it is possible that there may have been some mythical and religious affinity be-

tween them if the stones were objects of worship. In adopting La Marmora's hypothesis, that they were the six Cabiri who, according to Pherecydes, were three males and three females, we are immediately plunged into a sea of classical troubles as to the Cabiri ; and the differences and discrepancies drown the inquirer ; for the assertion of Pherecydes is not confirmed by other historians, and the researches and opinions of archæologists on the subject, are as numerous and uncertain as the Cabiri themselves.

According to some, the worship of these deities was introduced at Samothrace,* by the Pelasgi ; and they were in configuration a Hermes with a phallic form, or with hammers, or terra cotta pigmy statues, such as those now in the British Museum ; and general opinion gives them a Phœnician origin,† however much the form of worship may have subsequently varied in different countries. But if the three reputed Cabiri, Axieros, Axiochersos, and Axiochersa, were, as supposed, the personifications of love,—the generative and fecundative principles,—these three male and female stones might be thus elucidated, and an affinity to the Perdas Fittas be suggested as those stones were supposed to be characteristic of a similar worship.

The Monoliths in Malta and Gozo, in some respects similar to these conical stones, are called in common Maltese language, “ Quibir,” a devil—a spirit—a divinity ; not unlike Cabiri, from whence it may have had its origin ; and Sir W. Drummond, in his notes on Sanchoniatho,‡ states, “ The Cabiri were originally

* Herodotus, lib. ii. c. 21.

† Kreuzer de Symbol. ii. 206 ; Münter, Antiq. Abhandl, 190 ; Zoega de Obelisc; 220.

‡ Lib. v. chap. 4, vol. iii. p. 200.

similitudes,—images of the great gods of the Phœnicians.” It will be seen by a reference to the subjects of the Sarde idols, of which we shall speak, and more especially to the details given by La Marmora, that the constant appearance of a single as well as a plurality of breasts, shews an affinity between the two antiquities, whatever may be the deduction and meaning.

Almost all the cones, especially the stone in the church court, near Sedilo, are inclined to a phallic shape, and with the concomitant representation of the breast on it, assume the hermaphroditical character also observable in many of the idols; and the frequent representation of the moon in the latter, connects in one chain the three separate links of Idols, Perdas Fittas, and Conical Stones, with the worship of Astarte, as the Universal Mother.

The intricacies of this subject may be concluded with the additional coincidence of the universality of the cone in the Noraghe, and that many of the idols were found in them; forming a fair basis for a belief in the Canaanitish or Phœnician origin of these stones.

On an eminence above the town are the remains of an old castle, of whose foundation or demolition there is no account. The Aragon Viceroy, Carroz, took possession of it after defeating Leonardo di Alagon, on the Marghine plain, in 1478; and subsequently it became a prison, by which name, “Sa prejoni bezza,” it is now known. The path leading from Macomer to Birori, Bortigali, Silanus, Lei, and Bolotana—the villages of the Marghine range,—winds irregularly at the foot of the hills, alternately opening and closing a scene of ever varying beauty, while on the right hand is an extensive plain, 1300 feet above the level of the sea. The Marghine district, geographically and physically similar to

the Goceano, and of which it is a continuation, is about 222 English square miles in extent, and comprehends the ten villages of Macomer, Botigali, Birore, Bolotana, Dualchi, Lei, Nuragugume, Mulargia, and Silanus, with an united population of about 13,000, or about 75.25 to the square mile.

Of these there are not 300 who can read or write ; and of the said literary " trecenti," 195 are official, medical, commercial, or clerical ; and the proportion of the latter is said to be about 1 in 180 of the entire population ; a statement which, according to other accounts, is far below the real number.

The Tirso, flowing through the plain in its onward course to Oristano, receives the contributions of the mountain streams ; and might, if properly embanked and distributed, benefit the meadows ; but its unrestrained overflowings leave marshy swamps and pools, from which the exhalations are fatal to the Marghinese.

The hills to the eastward of Borore, are clad with a continuous forest, calculated at upwards of seven millions of trees ; some of magnificent timber, especially in the part called " Sa serra Sardinza ;" but a large portion is damaged from the usual causes. Among the various fantastic points and eminences of the range—to each of which is attached some legend or tale of valor and vendetta,—is the Palai, near Bolotana, the favorite refuge of the banditi and malviventi.

Remains of villages which have long ceased to exist, are met with in the plain, and the little that is known of their history is devoid of all interest ; the quantity of Noraghe and Sepoltüre de is Gigantes is, however, remarkable, but, being mostly dilapidated and similar in form to others, I did not take their admeasurements. In the Macomer district are upwards of fifty Noraghe,

the most remarkable of which are Di Tamuli and Santa Barbara ; near Birole, the Oroussai, Chessa, Fruscu di St. Giorgi, Bidui, Urighe, Serbine, Albu, and Meuddu, are the best known, together with four Sepulture ; at Borore the best preserved are Bighinzoni, Foscono, Porcagios, Duos Noraghe, Suergiu, St. Infulcadu, Pischedda, Urpes, Busozone Figu, Interenas, Imbertighe, Tres Noraghe, Casas, Mura dessa Figu, Di Colombos, Magosula di Flore, and Arghentu.

In the Bortigali, Silanus, and Lei districts, there is great uncertainty as to the number, and still greater as to their names ; but the Ponte and Orolo are well known. On asking a peasant how he called two Noraghe close to us, he replied, with a perfect air of confidence, Telino and Soro ; but another peasant happened to pass by immediately afterwards, to whom the same question was put, and his answer was Titiriolas and Rujosa ; while, on applying to a third individual, he told me that they were Beneu and Ludona !

On the authority of the Padre Angius, the number around Bolotana is upwards of 200, though generally dilapidated ; the greater part have been erected near some little stream, and their entrances are so low, that it is impossible to get in without crawling on "all fours." The most perfect are the Mannu, situated in the plain, and the Titirriolas on the hill. Near the latter are some Sepulture, the superincumbent stones of which are unbroken, and so large, that, according to Sarde calculation, ten waggons, drawn each by six bullocks (tre gioghi), could not move them ; but this expression should be explained by the fact of the Sarde waggon being merely the small plastrum of the Romans, and consequently not adapted for heavy weight or bulk.

Birore is composed of a few miserable isolated hovels, each having a few yards of ground attached to it, in which fruit-trees of all kinds, in full blossom, formed a bright contrast to the dreary hue of the volcanic stone of which they are built; and while the hedges, as in other villages, were of cactus and oleander, the gardens within were one mass of weeds. On asking the proprietor of one of them why he did not make more of his little plot of ground, his answer was the usual excuse for negligence and idleness—"Non sono braccia, Signore, per quello;" and on hinting that some of his idle children might easily pick up weeds, he replied, "Non sanno nemmeno far quello, Signore!"—fully realising the Italian proverb, "Non si sa niente perché non si fa niente."

Bortigali lying in one of the ravines of the overhanging Marghine, appears in the distance one dark brown mass of roofs, intersected with green lines from the cactus hedges, which had grown as high as the houses; and the Manigas stream, flowing from the Santu Padre mountain, one of the highest of the range, descends through the village and irrigates the gardens.

The path continues onwards through vineyards and orchards to Silanus, beautifully situated, but an unmitigated mass of filth. The church has a baptismal font, made of the bright varied marbles from the quarries of the adjoining hill: one of the few instances in Sardinian villages where the natural riches of the district have been brought into ornament and use without a positive necessity for the expense and trouble.

On the road-side, near the village, is a clear and copious stream, flowing through a fountain around which were grouped the fair young villagers in their employ-

ment of linen-washing. The variety and brightness of their costumes, the beauty of their figures, their merry cheerful song, and the happy expression of their countenances, were in harmony with the natural charms of the spot ; for a magnificent walnut-tree threw its shade to defend them from the rays of a hot morning sun, and beneath a trellice-work of honeysuckle and roses, the light-green cactus formed an impenetrable hedge for the gardens and orchards, where the deep scarlet pomegranate, the light pink almond, and the white pear and apple, mingled their hues in exquisite amalgamation. The immediate vicinity of dirty houses and streets, and the unsentimentality of the fountain nymphs, could not destroy the romance of the pure *al fresco* scene,—one of bright and fanciful groupings, rather than the positive reality of a soap-and-water party.

Lei is only noted for its wines.

Bolotana, the most considerable of all these villages, is situated at the foot of the hill, forming the junction point between the Goceano and Marghine ranges, and dates its existence to the year 1317, when, in a civil outbreak in the then-important episcopal city of Ottana, many of the inhabitants fled from that place, and after having lived for some time under boughs and green shades, “*sas pinettas*,” as they are called, commenced building the present village. The one is now a mere cluster of hovels, and the other is comparatively in a state of luxury. The parochial church, dedicated to St. Peter, with twenty-two ecclesiastics belonging to the establishment, is a modern building of good style ; the two oratorii of the Santa Croce, and the Suffragio delle Anime Purganti, and the three other small churches, are scarcely worth visiting ; but the Capucin convent is delightfully situated, and its thirteen mem-

bers thrive successfully, by living entirely on the alms of the pious for support.

A Mercedarii monastery was suppressed about sixty years ago, and its revenue was paid over to the king. The population of the village, if the statistics are correct, is on the decrease, for, in 1833, it amounted to about 3200, and in 1838 to 2885, owing, doubtless, to the prevailing insalubrity, though many of the waters which descend from the hills both on the north and south side into the Temo and Tirso, are considered efficacious in the cure of the very complaints they cause by their mephitic stagnations in the plain.

The Palai stream, in its north-westward course, forms a slight water-fall about seventy feet high, known as "S'istrampu,"—the cascade ; the general effect of which is good, from the beauty of the surrounding scenery.

Among the many superstitious and singular customs in these parts, is "Su Nennere," or the annual nomination of a godfather and godmother for St. John, on whose festa in June it is celebrated. In the preceding month the people sow, in small vases of earth or cork, some corn, barley, and flax, which they keep in dark warm places to force the growth, so as to be in full vegetation at the time of the festa. On that day they assemble with their vases at the church, and having offered up their prayers outside, the whole procession on foot and horseback proceeds three times round it, and they then dash their vases on the ground ; after which the usual feasting, dancing, singing, and games succeed.

This sensible and important piece of piety is considered a "bell' opera di divozione," and its effects are said to be peculiarly beneficial to all participants afflicted in mind, body, or estate.

But the celebration of the festa varies; for at Ozieri there is only one large vase, called "erme," containing the same ingredients, and adorned with colored ribbons, tinsel, and other finery, the preparation of which is an excuse for another festa.

The vase is placed on a platform, outside a window, or on a raised stand, under which the people dance. Sometimes a puppet or plaster image is added, but they are objected to by the ecclesiastical authorities, with an unusually keen perception of the second commandment.

In the evening, during the dance, they assemble around a large bonfire, close to the "Nennere." The intended godfather and godmother of St. John stand on opposite sides of the fire, and each holding in their right hand the end of a long stick, which is thus supposed to unite them, they move backwards and forwards three times, each of them thus bringing their right hand three times over the fire. This ceremony concluded, they miraculously find themselves godfather and godmother of the Saint, and remain with all the fearful responsibility of the holy office till the following year.

In some villages, when the dancing is finished, a procession is formed, and having stripped the vase and its triple crop of any valuable ornaments, they bury it in a dungheap, or other filth, a very ambiguous compliment to all parties—St. John, sponsors, and spectators.

The origin of the "nennere" is clearly traceable to the ancients, the ceremonies being very similar to those observed in the worship of the Egyptian and Phœnician Adonis, and one of the many vestiges of Phœnician presence in Sardinia. At the Pagan rite, which took place at the same period of the year as the Christian feast, a vase with corn was in a similar manner exhibited

and subsequently destroyed ; and the women carried shells filled with earth, in which grew various herbs sown before the festival, so as to sprout forth and be green at that time, and which after certain ceremonies were then thrown into the water. The carrying an image of Adonis in procession at these feasts, may have possibly originated that of the puppets or figures above-mentioned ; and the passing the hand three times upon the flame, reminds one of the idolatrous Kings of Judah, who made their children to pass through the fire.

While wandering at the foot of the Marghine range, I halted for my dinner and siesta in a little dell, watered by a delicious stream, close to which was a small church with a hovel attached to it ; but instead of finding the spot uninhabited and desolate, as might naturally have been expected from its locality, a young man came out to meet me, accompanied by several women who were assembled here for a "Novena." The church and shrine, dedicated to the Madonna della Neve, were founded according to a legend, that at some unknown time, and at some unknown place, some unknown person prayed to the Virgin Mary that snow might fall in the month of June ; that the request having been granted, the miracle was credited, and the church was dedicated according to the vow to "Our Lady of the Snow." A novena, which here is of constant occurrence, and differs slightly from those performed in other Roman Catholic countries, is the act of passing nine days in some retired and sanctified spot with thanksgivings for the past, or prayers for the future—with promises and vows for some favor to be, and the promised vow for some favor already obtained—a "nine days' wonder"—love and praise. The Novenanti in the present instance, consisting of nine women and one man, had already passed

five days of their term, and the arrival of a stranger was something to break their monotony. After the usual salutations, and their invitation to accept of their fare, we mutually expressed our surprise—they, that I should wander about for nothing at all in their country; and I, that they should stay for nothing at all at this place; and though the expression “per niente” failed in elucidating from them the causes and objects of their proceedings, it escaped from the young man who came and dined with me, that they were of a most worldly nature. Silent humiliation, contrite repentance for the past, with prayers for future grace and strength, seemed to be neither causes nor effects of this seclusion; but the cure of a broken leg, to be paid for by the votive offering of a crutch at the next opportunity, or of a broken heart, by a promissory note of purchasable masses; prayers for the relief of sufferings during pregnancy, with the vow of dedicating—not the child to the Lord—but a pound of candles to the Virgin, and of never getting again into a similar predicament; the longings and outpourings of the less fortunate wives, in their deep despondency of never knowing “a mother’s joys and woes;” the restitution or substitution of a lost pig, lover, or husband;—such were the penitential psalms, the pious ejaculations, the heavenly aspirations of the coterie. My new guest described himself as their guardian, attending to their wants and necessities, and standing in a most platonic position towards them, not as a positive brother, but a species of negative sister, to help them in prayers and plays, devotion and dancing, psalms and songs, and in domestic duties. In these spiritual and corporeal exercises consisted the whole of their employments, for books of course they had none; they would have been as spectacles to the blind; and, with

the exception of one or two who had their spindles, they were all laboriously engaged in the arduous occupation of doing nothing, and thus wiled away 216 hours of their mortal existence ! After dinner, the Apollo of these nine Muses sang a Sarde song, which to them would doubtless have been delightful ; but to a stranger's ears it was so dreadfully harsh and discordant, that had he sang it before dinner, it would at least have been advantageous in setting one's teeth on edge for the tough kid which formed our repast. His anecdotes were, however, amusing, and he narrated the following with much energy of tone and gesture.

A party of six females—these devotees are generally feminine—were performing a novena at a church in the neighbourhood a few years since, when some banditi, having heard of their arrival, and being acquainted with some of them, descended from their haunts to pay them a visit in their holy seclusion. Their alarm, at first considerable, was soon appeased, and they gradually became on such friendly terms that a proposition was made to the fair ones to mitigate the severities of their novena by passing a day in the mountains. A religious refusal to be guilty of such impiety was immediately given, but it relaxed in proportion to the earnestness of the invitation, and at length a majority was obtained in favor of the adjournment ;—the dissentient minority being relatives of the parties against whom the banditi were carrying on their vendetta ;—and as resistance on their part was almost impossible, with an unwilling heart and step they joined the rest of the party. By a long and circuitous route they all arrived at a secluded spot in the Marghine height, where they were cheered by a plentiful supper composed of a variety of meats and game, cooked *à la broche* on the spot, and their

evening closed with songs and dancing. The men kept watch during the whole of the night, guarding their fair guests with the strictest surveillance and gallantry ; the next day was spent in all the enjoyments and amusements of a festa ; and the following morning they started for the church to finish their novena. But in the interim their absence had been discovered, and a report circulated in the villages that the banditi had not only carried them off, but had used every species of violence and insult toward them, made their enraged relatives arm themselves, and set out for the purpose of rescue and revenge. By accident they entered the very thicket through which the others were descending, and on descrying them, laid themselves flat on the ground amid the shrubs, as is the custom, and awaited their arrival till within a few yards, when, springing suddenly up from their ambush, they demanded a release of their captives. Both parties had their guns ready cocked, and were prepared for any emergency ; but there was no threat of firing, except on the part of one of the villagers ; for, according to etiquette,—an instance of which is elsewhere given,—the presence of women in the party prohibits the fulfilment of a vendetta ; and so a truce was demanded, and a conference took place. It was, however, obtained with much difficulty ; for the villager, who still held his gun in the same threatening position, was the bridegroom of one of the novenanti females, and the bandito against whom it was levelled had formerly been his rejected rival in her affections ; from which cause disputes and vendetta had arisen,—they had attempted each other's lives,—the unsuccessful desperado had retired to the hills, and they had now met for the first time since their mutual attack on each other. The recollection of past injuries and hatred,—

the revival of all their former jealousies,—with the addition of fresh suspicions,—the time,—the scene and circumstances,—all combined to paralyse and fix them to the spot on which they now stood. Gazing on each other without the power of speaking or moving, they instinctively and slowly felt their guns; and a minute more would in all probability have terminated both their lives, had not the young bride at that instant discovered her husband, and rushed into his arms. She seized his gun, discharged its contents into the air, and then, placing herself in front to protect him, led him up to the bandito, from whom she demanded his gun. In his bewilderment at her noble and heroic conduct, it fell from his hand like a toy from that of a weary child, and, having fired it off, she restored it to him. The rest of the party had now pressed in; all joined in the general conference; the banditi asserted the simple truth of the circumstances of their fair guests having left their novena for a mountain festa; the women corroborated the statement, and those who had at first so strongly refused to accept the invitation broke forth in praise of the honorable and generous treatment they had experienced. On a further explanation of the whole affair, all parties entered into it as an excellent joke; it subsequently ended in one united feast, during which some of them had an opportunity of mentioning and clearing up the causes of the disputes which had produced their existing vendetta, and the scene eventually terminated in a mutual forgiveness.

Before leaving the novena of the Virgin of Snow, I began exploring the adjacent Noraghe, the entrance to which can only be passed by crawling in. Fortunately there was nothing very remarkable to be examined; for it would have been impossible to have

stayed there, as on raising myself up, when in the interior, I both saw and felt myself enveloped in a cloak of fleas. The Noraghe had been lately used as a shelter for sheep and goats, and the consequence may easily be imagined ; but “ the bane and antidote were both before me,” and after a purification in the stream beneath it, I continued onwards to Nuoro.

The extra guide who accompanied me in this excursion narrated, during the day, several stories connected with the history of the neighbourhood, and my suspicions that he had had occasion to be as well acquainted with the intricacies and recesses of the mountains as with the open paths and highways, were subsequently confirmed by his autobiography ; though, according to his own statement, he had merely been a witness of a scene of vendetta and bloodshed ; that though he had been in no way an accessory, he had nevertheless been obliged, with the rest of the party with whom the affray took place, to “ give up general society.” For ten years he had led a “ retired life,” and then returned home on the promise of pardon ; and, among other modes of obtaining his present livelihood, was that of acting as guide and viandante, in which former capacity he served me for several days, and there is little doubt but that his extensive acquaintance with his former associates may have saved me some unpleasant treatment. In winding through a copse I had proceeded some distance in advance of both my cavallante and guide, though contrary to their repeated requests that we should all keep together ; and the reasons were not unfounded, for in turning a corner amid the trees two men on horseback stood before me with their horses in such a position across the path as to prevent my passing. On approaching them they were stealthily ar-

ranging their guns, while they steadily watched me, and I halted before them fully prepared for a realisation of some of my guide's stories. They most respectfully saluted me, and continued to scan me from head to foot ; but seeing by my dress that I was of Terra ferma, and by my carrying no arms that I was " If not a friend, at least no foe." Our mutual gaze and silence were at length broken by the question, " È di Terra ferma, il cavaliere ? "—" Signori, si," I replied, raising my cap, —upon which they looked significantly at each other with an expression that convinced me immediately that neither of us had any cause to fear each other. " È Piemontese, il signore ? " — " No, Inglese ; "—an answer which was followed by another look at each other implying half astonishment and half disbelief ; but being quite sure that my imperfect acquaintance with Italian, and ignorance of the Sarde language would be satisfactory evidence to them that if at least I was not Inglese, I was certainly neither Piemontese nor Sarde, I took the initiative in a conversation on general matters, and it had its intended effect ; for they were soon at their ease, and myself no less so, on finding them no longer grasping their guns with a firm and steady hold, and their suspicious scowls and contracted brows relax into an agreeable mildness. After the usual question of what could have induced me to come and see their country, they asked how it was that I was thus travelling alone ; but on stating that my servants were behind me, and would be with me shortly, they simultaneously exclaimed, " Come ? dove sono ? " with an anxiety, sharpness, and surprise, which told me all that was passing within them. They instantly moved from where they were standing to some high shrubs adjoining, from whence they looked through

a vista, in the direction of the path by which my servants would necessarily come. Again they grasped their guns: again were their brows knitted, and their troubled countenances assumed all the varying changes of doubt and risk; and though I felt convinced my new acquaintance were merely banditi, and not malviventi, yet as it was probable my guide had been, and might still be, their foe, and also be implicated directly or indirectly, I remained to prevent if possible any unpleasant rencontre in case they were of the former class, and of assisting in defence in case they should belong to the latter.

The horses' steps in the distance were now heard, and as they gradually approached, the tone of conversation between the two banditi, though I could not understand a word of what they said, assured me that they had already descried and recognised my Sarde servants as friends. A minute more proved the fact, and united us all in familiar and friendly conversation; and on parting they proposed to accompany us on our road, with an offer of their general services. In telling the history of these two men, we may, to render it clearer, give the fictitious names of Leonardo and Giuseppe. A dispute arose at a festa between Leonardo and one of his companions; and not brooking an insult offered to him, he gave his offender a blow. In self-defence and revenge, the knife was drawn; but Leonardo succeeded in turning it against him, and for several months his life was despaired of. Being at length sufficiently recovered, he sought his foe, and fell in a deadly conflict; and Leonardo, thereby compelled to fly from his village, had been living the last eight years merely as a mountain refugee, for the affair was luckily one in which the law did not interfere, the parties

having kept the whole transaction a secret among themselves, and consequently unknown to the government.

The case of Giuseppe was aggravated by the interference of the law. He was a respectable farmer, owning a small private property; and the dispute between him and his adversary was the supposition of his having stolen three heifers, and the consequent retaliation by taking three cows. But Giuseppe, innocent of the offence, and anxious to prove it, placed the matter in the hands of an avvocato, by whom it was of course taken before the Giudice del Mandamento; and for three years the learned members of that honorable profession managed to keep a continuous litigation, living on the proceeds of it till they nearly ruined both the litigants. A private examination into the real state of the affair by some mutual friends, not only cleared up the dispute, but was the cause of the discovery that the false accusation against Giuseppe had been got up by the avvocato, and that the arrangement had been entered into by him and the Giudice. The deceived and ruined suitors now joined hands in reciprocal forgiveness of the past, and in a determination to revenge themselves on their common enemies; and the Giudice and Avvocato, finding the danger of their position, commenced legal proceedings against them both on some frivolous pretext so as to have them safely lodged in prison, though merely on suspicion. No time was now to be lost; Giuseppe and his friend agreed on taking the law into their own hands; the latter succeeded in murdering the Avvocato, and died a short time afterwards as a self outlaw; and Giuseppe after severely wounding, but failing in his attempt to kill, the Giudice, was obliged to fly, and has for many years been a mountain ranger. The Giudice died not long

after the affray ; but subsequent animosities between the families having kept up the vendetta, the farmer is unable to return home ; and as the same Giudice del Mandamento had also injured Leonardo, the bond of union is signed by both the banditi.

These circumstances are merely mentioned to illustrate in the one case the inefficiency, and in the other the iniquity of the administration of the laws.

Whatever may be the moral guilt of these two heroes of the tale, their courtesy and frankness were remarkable. Their long dark hair and beards, their dark dress and arms, the wild and semi-savage air of everything belonging to them, contributed to form any thing but a prejudice in their favor ; but even a short acquaintance with them removed such impressions, and shewed incidentally the existence of those latent, amiable, and good qualities which circumstances and misfortune had repressed and concealed.

In the course of the day I met with several other individuals whose appearance indicated a similar life and lot, and whose histories confirmed the supposition ; but only one asked me for anything,—namely, some powder and shot, which I much regretted to have been unable to supply ; not on the score of having thereby perhaps saved for a time the life of some fellow being, but because he immediately afterwards shewed his disinterested civility in offering his services as an escort.

The reconciliation of banditi having been mentioned as an accidental event in the story of the *Novenanti*, the “Paci,” peace or renewals of friendship may be here introduced, and the following translation from a Sarde author will explain the subject.

“After sundry negotiations either by reliable and discreet elders, or some respectable ecclesiastic, the

differences being composed, and respective interests provided for, the time and place are named for the reconciliation.

“This solemnity usually takes place in the open country near some chapel, lest some of the parties should be suspicious of unfair play. On the appointed day the two factions with their friends and kindred, all under arms as if for warfare, proceed to the spot; and when near it, halt at a certain distance from each other, observing many precautions indicative of mistrust, silent and gloomy, as though averse to every thought of peace. The arbiters and pacificators appear in the centre, passing between the parties to ascertain that nothing new has occurred, that there is no retracting of previous deliberations, and in case any difficulty may have arisen, they studiously labor to remove it, that both may be prepared for the fraternal embrace. The priest appears. At the sight of the crucifix in his hands their arms are lowered and laid down, their heads unbonneted, and the offended party on the right, the offenders on the left, advance toward each other. The holy man mounts upon a stone, and descanting upon brotherly love and the duty of forgiveness, holds up the example of Christ, who prayed for his murderers, shews the necessity of reparation for wrong, and after arguing upon many appropriate matters, terminates with an affecting exhortation. He then descends, and, embracing the cross, calls to him the offenders.

“Great is the display of passions when the factions from both sides approach the priest. Their eyes flash, countenances turn pale, groans of rage and grief are heard from men, women, children, and aged, who see before them the murderers of sons, fathers, husbands. The gospel words awaken better sentiments in their

hearts, and a struggle of divers emotions ensues : soon the sullen brows are cleared up, the menacing eyelids lowered, looks cast down, sighs and sobs break forth ; the scene of ferocity and horror is changed to one of piety and tenderness. The agitation is at its climax, when the offenders, after embracing the crucifix, turn to present themselves for pardon.

“They who at first stood regarding their enemies with ferocious pride, now turn pale, and with slow and humble steps advance to the chief of the offended party. Roused to the height of passion by the approach of one stained with the blood of some beloved friend, he almost hesitates to receive him ; but a deep groan is heard—Anger is no more ! (“L’ira spirò !”) He opens his arms, embraces his enemy with the words “Dio ti perdoni,” and gives the kiss of peace. Those of his faction do the same in succession, while the others with tender words accept their friendship ; and the women, who till now have been trembling for their loved ones, weep tears of joy and give thanks to God ; but those whose hearts have been too deeply wounded, though they abstain from their accustomed imprecations, howl inconsolably, and invoke their beloved lost relations. The general joy fails to illumine their brow, and immersed in the darkness of their tender sorrow, they continue to pour forth their lamentations.

“These duties performed, all assemble at a joyous feast ; and as though the memory of the past were entirely obliterated, they behave towards each other with the regard and cordiality of a family united by the most sincere love. Old affections quenched by the intermediate enmity are revived ; the young people meet again with delight their once dearly-preferred

objects ; words of love are renewed, promises are reclaimed, or vows repeated.

“ To establish the peace more firmly, the chiefs on both sides propose marriages ; maidens receive the faith of those who now first begin to love, or give their hands to former lovers ; parents pledge themselves for their little ones, and promises of sponsorship are given and received.

“ In the meantime guns and pistols are discharging their harmless bullets in the air ; dancing, singing, and every kind of rejoicing go on ; except here and there among the bushes, or in the shadow of the trees, where a few inconsolable women are weeping in solitude. The scene closes by an exchange of gifts, and separating with every demonstration of friendship, they return to their respective villages and cottages.”

The Paci thus established are generally perpetual, and all the conditions observed with exactitude ; and in addition to all the foregoing celebration is the “ *Danza di Sangue*,”—the dance of blood, as it is termed,—by which the most influential and important person in the offending faction binds himself on oath to prevent or punish any injury which may be attempted or made by any of his party. If he fail to do so, the injured individual is authorised to revenge himself on him.

However pious and plausible such reconciliations may appear in print, they are rare in reality, nor did I happen to meet with any authenticated instance of such a termination to vendetta ; and the observation in answer to my inquiries on the point, generally shewed that the parties were little inclined to trust either clerical or legal interference with their disputes.

The private arbitration “ by their peers ” is preferred, and the system and opinion of that method cannot be

better explained than by the following remarks of the Padre Angius upon the "Ragionatori," as these umpires are denominated.

"As in lonely districts quarrels frequently arise, with various complaints of injuries, the most respected elders of the Cussorgia are called in to arbitrate; and, the place of the congress being named, they appoint the day for adjudication. The two parties having assembled with the necessary witnesses and their kindred, their statements are made, answered, and examined, and the discussion is closed by a prompt and immediate judgment. Appeals may be made from the decision of these 'Saggi,' or wise men, to a new court composed of a greater number of 'good men and true,' whose decrees are then final. An individual well versed in law and legal practices, being accidentally present in one of these sylvan courts was greatly struck with the sagacity and just reasoning of the judges, forming, in his opinion, a strong contrast with the cavils in the courts of law, and the quibbling arguments which obscure all that is clear, and confuse everything. I will narrate in a few words a case which occurred in presence of a watchful spectator. It was the case of a young shepherd who had been too ardent in his advances to a young maiden. On the youth demurring to the decision as too severe, the ragionatori, indignant at his presumption, arose from under the shady wild olive, and saying to the surprised spectators, 'We have spoken and done justice,' saluted them, and turned towards their homes. But one of the nearest of his relations, who was leaning against the knotted trunk of an oak, with his bearded chin resting on the back of his hand on the muzzle of his gun, raised his head, and, with a fierce look, extended his right hand

to the ragionatori. 'Stop, friends!' he exclaimed, 'the thing must be finished at this moment.' Then turning to his nephew, with a determined and resolute countenance, and placing his right hand upon his chest, he said to him, 'Come instantly! either obey the verdict of the ragionatori, or—' The offender at this deadly threat no longer hesitated, but approached the offended party, and sued for pardon.

"The uncle thus satisfied, advanced and demanded for him the hand of the maiden; the betrothal took place, and things having thus happily terminated, they betook themselves to prepare the feast. This is the whole expense incurred by the parties. Through the mediation of these good old men, lawsuits have frequently been settled in one day which would, perhaps, have been carried on at the price of half a patrimony, and have lasted many years; and, what is more important, bitter dissensions and bloody feuds have been thus extinguished by these solid reconciliations. Much generosity is often displayed by the arbitrators, who sometimes spend months in going from place to place to settle differences, and assuage embittered parties. All their reward is in the esteem in which they are held when they have decided a lawsuit, or effected a reconciliation to the common satisfaction: they are called 'Sages,' and truly most of them are worthy of the title."

After passing through some extensive tanche and enclosures in the Marghine Plain, where countless flocks and herds were pasturing, a very steep path ascends a hill on the south side, and, continuing from thence on a high table-land, the city of Nuoro opens on the view. It stands on the summit and on the south side of a hill, about 1907 feet high, at the bottom of which are deep

and separate valleys ; one to the north, running towards Lollove, is closed in by Monte Francesco ; another, the Sporosola, to the east is, as well as the valley to the south, guarded by the Oliena heights ; and the Monte di Gonnari closes in the scene to the south-western side. The bright green pastures and crops in the dells, and the grey face of the calcareous rocks, with the dark patches of forest, were made doubly beautiful by the lights and shades which played over this chaotic confusion of mountain and valley, while the panoramic view from the N.E. point of the town is the finest of the kind in the island. I do not recollect any site to which its general outlines may be compared ; and nature has fully made up the deficiency of artificial and local interest of the town.

Some observations on the province of Barbagia may, perhaps, throw a reflected light on this particular spot, but its own intrinsic history is involved in darkness. As the chief town of the prefecture, bearing its name, and comprehending a considerable extent of territory, it has arrived at the high honor, dignity, and title of "Città," though it contains not more than 845 houses, with about 3,755 inhabitants. A cathedral, seven churches, three oratorii, and a monastery, with about eighty regular and secular clergy, form the ecclesiastical establishment.

The new prison, the most conspicuous feature of the town, and which appears in the distance like a white mass of fortification, is a circular building, containing twenty-seven rooms, capable, or rather supposed to be capable, of receiving one hundred prisoners. There are no small and separate cells ; and in the centre are the chapel, the kitchen, and other offices. It is the first of the seven new model prisons which are to be

built, and is considered rather a negative compliment to the Nuorese prefecture, as implying the greatest necessity; but if the statistics of acknowledged crime in the Barbagia are true, independently of that which exists unknown to, and unheeded by, the authorities, there may be some grounds for the uncomplimentary insinuation. It promised to be a positive paradise in comparison to the old and present prison, of which it is impossible to convey a description. The miserable inmates, about twenty in number, were all huddled in one small room; the window had no glass, but merely an iron grating, and from this inhuman hole they were never allowed to go on any pretext whatever.

Here the accused and condemned, the suspected and proved, the innocent and guilty, alike pine away their burdensome existence; and most of them despairing of ever being released, not by the hand of justice, but by that of the executioner, have been known to pray aloud for sudden death as the greatest boon that heaven could send them. It seemed extraordinary that they had not all died of malignant fevers from the filth and stench.

In the floor of the room above was a trap-door and iron grating, through which a surveillance is kept upon the prisoners; and on stooping down to look at them, the effluvia which arose was almost mephitic.

The new Cathedral, built of granite and rubble, to be coated with cement, remains unfinished for want of funds; the sum of the original estimate, 34,000 scudi,—about 6528*l.*, to be raised by mortgage on the funds of the see being already expended, and 44,000 scudi, about 8448*l.*, more were now required. The architect, Antonio Cano, now deceased, has shewn considerable taste and knowledge in the style and proportions; but the

whole building seemed unnecessarily large, considering there are eight other churches belonging to the town.

This modern workmanship looked particularly meagre from its juxtaposition and contrast with the remains of the old cathedral, the well cut stones of which still attest the superiority of the style and industry of its Pisan founders.

A Zocolanti monastery, beautifully situated at the bottom of the town has a few tolerably good pictures. How much more usefully would this building with its cloisters and apartments be applied were it converted into a prison, in lieu of the wretched place previously described ! Perchance there would be no more iniquity within its walls and certainly less hypocrisy; were there such a change of inmates ; and if idleness is the root of all evil, the sluggards in the one building cannot be far removed from the evil doers in the other.

About a quarter of a mile from the town is one of those natural curiosities, a rocking-stone, known as La Pietra Balariana. It is a polyhedron varying in the length of its sides from three to sixteen feet, from five to fourteen in its width, in height about twelve, and though its greatest circumference is about fifty-three feet, I moved it easily with one hand. The Logan or Logging Stone in Cornwall is less, being, according to published admeasurement, seventeen in length and about thirty-two in circumference.

Were a Phœnician origin to all the extraordinary monuments in Sardinia attempted, Drummond's hypothesis on these rocking-stones might be adopted. A note on the passage of Sanchoniatho states that "the God Oranos invented Betylia, animated stones," and refuting an explanation of them by Bochart, he says, "I think

Sanchoniatho may have meant to speak of those stones which are called rocking-stones, and some of which still exist in Britain. The Britons were probably taught how to raise and place the stones by the Phœnicians."

The scenery between Nuoro and Orosei has some fine outlines, but the general wildness and desolation scarcely repay the toil and trouble of the excursion.

The Orosei river, the Cedrinus of Ptolemy, and having as many other modern names as there are districts through which it passes, rises in the mountains of Orgosolo, Mamojada, and Oliena; and after descending through a beautiful valley disembogues itself in the stagno on the shore about two miles and a half long and one broad.

The village, as wretched and unhealthy as Terranova, is composed of about three hundred and forty houses, with a population of 1650; of which upwards of thirty, or one in fifty-five, are of the clerical profession, with the care of eighteen churches.

The trade and commerce are very insignificant. In 1824, the exports were about 1562 quarters of corn, 18 tons of almonds, 209 of cheese, 25 of cork, and about 8000 hides; beside, cattle, honey, and fruit, of which the returns were not given me. In the same year, 52 vessels entered the port, of which 38 were Sarde, 2 Genoese, 3 French, and 9 Neapolitan; all of small tonnage.

I regret having been unable to visit Oliena for the purpose of seeing the Calagone, a cavern from which a large stream of water rises suddenly. It is considered by the inhabitants of this district to be the greatest phenomenon in the island, and is designated by Fara as the "Fons Mirabilis;" but I had to content myself

with the recollection of the Zirknitz See, the rivers in the calcareous strata of Illyria and Carniola,—especially of Sittich and Adelsberg; the various Catabathra in Greece, and of many other places where streams rise and disappear, and where, as in the Calagone, various stories are narrated as to articles being thrown into them, and rising again in other districts.



CHAPTER V.

The Barbagia Province.—Character of Population.—Fuorusciti.—Ancient and Modern History.—The Perda Lunga.—Mamajada.—Manufacture of Torroni.—Town of Fonni.—Festa of La Madouna dei Martiri.—Franciscan Monastery and Relics.—Superstitions.—Legend of the Invisible Picture.—Education and Priesthood.—Fuorusciti and Bardane.—The Fair and Festa.—Genoese Activity and Sarde Nonchalance.—Costumes.—Amusements.—Roman Road and the Sa Sacchedda yoke.—Sarovile.—Desulo.—Interior of a Barbagia Cottage.—Furniture and Stores.—Bread.—Provisions.—Aranciato.—Snow Trade at Aritzu.—Fruit.—Character of the Barbaracini.—Pastori and Vendetta.—Shepherds' Dogs.—Predatory Habits, and Loss of Cattle.—Custom of La Ponitura.—Dress of Shepherds.—Cures of Timoria, the Scanto of Sicily.—Customs of the Dance, the Operarie del Santo, the Corriolu, and the Sa Vardia.—The Monte Argentu Forests.—The Mufflone, the Martin, the Boccamele, the Eagles and Vultures.—Su Spegu and Is Pillanadoris.

PREVIOUS to entering the province of Barbagia, a slight historical outline will save unnecessary details of individual places; for in the course of this excursion the force and truth of a friend's observation were fully realised, that the villages were all so much alike that, to "become acquainted with one of the children would be the same as knowing the whole of the family."

The province, calculated at 1108 square Italian miles, or about 1467 English, and subdivided into 3 parts—the higher, the centre, and lower, is supposed to have been thus divided at an earlier period, during

the dominion of the Giudici of Arborea. In the unfinished census of 1839, there is no return of the population; but, according to that of 1833, the Barbagia Superiore comprehends the seven villages of Fonni, Mamojada, Gavoi, Olzai, Ovodda, Ollolai, and Lodine, with an united population of 9221; the Barbagia Centrale has in the compartment of Mandra e Lisai the six villages of Tonara, Desulo, Sorgono, Samugheo, Atzara, and Ortueris, with a total of 9975 inhabitants; in the other compartment, called Belvi or Meana, are the four villages of Aritzu, Meana, Belvi, and Gadoni, whose population amounts to 4791; and in the Barbagia Inferiore are Seui, Seulo, Sadali, Esterzili, and Ussassai, with 3920 inhabitants, giving a total population of 27,907. The births are found to exceed the deaths annually by 188;* and the small increase is attributable to various causes, besides intemperie and fever. A considerable loss of life is incurred from the want of bridges, of which there are only three in the whole province; one over the stream called Govosoleo, falling rapidly to ruin, a second over the Stanali, and a third over the Dosa, all three insignificant; and the arts of swimming and restoring animation to the drowned are alike unknown. Many also perish from cold in the distant hills and pasturages while attending their flocks; and upwards of 100 annually (or 1 in every 279) fall victims to vendetta, in contest with their enemies or the authorities. Those openly known to live in the mountains, as fuorusciti of some kind, are more than 300, and to them may be added another 300 unknown to the government; so that, on the average, there is nearly 1

* In England, according to the returns in the Fourth Annual Report of the Register General of births, deaths, and marriages, for the year 1841, it would be $277\frac{1}{2}$.

in every 46 an outcast of society, a fugitive from his hearth. The proportion of those who can read or write is 840, or about 3 in every 100. Not above 500 are employed in mechanical occupations or trades; and as an instance of their simplicity, it is only recently that they have learnt the art of sawing. The pastoral population far exceeds the agriculturists; for though the pastures might be turned into arable land, there has been from time immemorial an hereditary honor attached to the pastoral, with a certain depreciatory slur on the agricultural class; for the former profession was considered not only to require a physical and moral hardihood to resist the inclemency of the weather, but to join in or revenge the attacks of banditi and malviventi: a chivalrous feeling arising from far more exciting causes than watching the snowy herds and "whistling o'er the lea." To such an extent was it carried, that the parents of a girl, as well as herself, would, in the case of rival suitors applying for her hand, unhesitatingly give it to the warrior of the crook and gun in preference to him of the spade and ploughshare, whose life, being one of comparative ease and absence of adventure, would have been more in character with the loom and distaff. The Barbaracini have, however, begun to look on both pursuits as equally creditable, and the proportion of one to the other, though lately as one to six, is now as three to seven. The *argumentum ad crumenam* has, however, been more beneficial in removing the prejudice than appeals to their reason, and all the lessons of the government schools of agriculture.

From want of correct data, it is impossible to give any ecclesiastical statistics beyond stating that the supposed number of a hundred and five churches and

ninety-three priests in the province is far below the reality.

Though the early classical history of the province is meagre and apocryphal, the later authorities are sufficient to interest the scholar and antiquary. The name *Barbagia* is a corruption of the ancient *Barbaria*, *Barbaricum*, or *Barbari*, the generic term applied by the Greeks and Romans to all people of foreign extraction ; and they derive their title from being the direct descendants of the *Iolaesi* and *Iliesi*. The former, as is elsewhere mentioned, were a colony under *Iolas*, son of *Iphicles* King of *Thessaly*, who was joined by the *Thespiadæ*, the children of the fifty daughters of *Thespius*, by *Hercules*. The expedition was undertaken in obedience to the oracle of *Delphi*, which declared that on their establishing themselves in *Sardinia*, they would never be conquered,—a legend on the authority of *Aristotle*, *Diodorus Siculus*, *Pliny*, *Pausanias*, and *Silius Italicus*.

Iolas is said to have been buried in this district after having founded many cities, among which *Dolia* is supposed to have been one, from its derivation *Iolas*,—*Iolia*, *D'Iolia*, *Dolia* ; and though no longer existing, it is known to have stood in the neighbourhood of *Parte Olla*, or *Partiola*, a word which may also with some plausibility have been derived from *Iolas*. *Pausanias* states that in his time many places here were named after that founder ; and thus *Ollolai*, formerly a town of some importance, may be traced from *Olla Iola* ; and *Artilai* was probably *Arx Iolai*. The *Iliesi*, *Iliaci*, or *Ilienses*, as they are variously called, were, according to *Pomponius Mela*, *Ptolemy*, and *Silius Italicus*, *Trojan* colonists, who migrated from their country, after the fall of their city ; and who, finding

on their arrival in the island that the Iolaesi were at war with the native Sardes and their allies the Carthaginians, advocated the cause of the former and accompanied them to the field of battle. The river Tirso separated the two parties, and after mutually waiting several days for an engagement, a reconciliation took place; but they were subsequently attacked suddenly by the Carthaginians, and driven from their possessions into the mountains, where, in their later contests against them and their Roman masters, though worsted in open battles, the Thespiadæ found a safe and inexpugnable retreat; and, apparently, even to the present day the oracle of Delphi has not belied the fuorusciti of the province. One of their earliest important conflicts with the Romans occurred in the expedition of Marcus Pomponius Matho to chastise them (B.C. 233); but chased, though not vanquished, they recommenced their rebellion, and he was sent once more to reduce them to obedience. Too proud to submit, and too weak to resist, they were again driven to the mountains, and though the Capitoline Tables mention two triumphs on the occasions of his success, according to other accounts, it is designated as a wild-beast hunt and slaughter, rather than a contest and victory; for the Roman general despairing of conquest, pursued and hunted them down with hounds. But the most important victory gained by the Romans shortly succeeded these murderous attacks. Quintus Mucius Scævola, who succeeded Cornelius Mamula in the Prefecture of Sardinia, B.C. 215, had, by his mismanagement and extortions, alienated the allegiance of the Sardes, and they, aware of the critical state of Roman and Carthaginian affairs, sent secret embassies to Carthage to assure them of their ripeness for a revolt and readiness to join their forces against the

common enemy. The ambassadors stated that the Romans had scarcely any forces there; that the Prætor Cornelius had left the island, and that a new one, unacquainted with the character of the people, was expected; that they were tired of the Roman government, and deeply incensed against their imperious and avaricious masters for their grievous exactions of the last year; in fine, that nothing was wanting to induce them to shake off the Roman yoke but an encouragement thereto by some powerful state, which would take them under its protection.

At that very time the Carthaginians had received the news of their reverses in Spain, and to remedy them a fleet with reinforcements was on the point of sailing for that country, but on hearing of the willingness of the Sardes to attack the Romans, they, in their anxiety to make a diversion, divided, and sent part of the force to Spain under the command of Mago, and part under Asdrubal to Sardinia. Cornelius Mamula, acquainted with these circumstances, had urged on the senate the importance of sending a force immediately to protect and preserve the island; and Titus Manlius Torquatus, being considered the most experienced and capable to undertake the expedition, was accordingly dispatched with it to Cagliari. Asdrubal had also started from Carthage, but a tempest having driven him to the Balearic Islands, the Roman Prætor had thereby the advantage of a safe and quiet landing on the shore; and having joined his forces to those of Quintus Mutius Scævola, Titus Manlius Torquatus found himself at the head of 22,000 infantry and 1200 cavalry. With this force he moved on to attack the Sardes, under their chief and commander Hampsicora, the most important and influential person, not only in

Barbagia, but considered to be the keenest warrior in the whole of the island. Proud of his descent from the Iolaesi, and naturally of an ardent and ferocious spirit, his tastes and ideas had been rendered wilder by the wandering life he had led in his native mountains; and his hatred of the Roman name made him now stand forward as the champion of his country's liberty. The moment for the attempt to break the chains had at last arrived, and he found himself unanimously called upon to undertake the task. Having occasion to go to Cornus to collect a fresh corps, he left his troops encamped, and appointed his only son Hiostus to the command during his absence; but the young man, inexperienced in warfare, impatient at the delay, and with an energy and spirit no less impetuous than his father's, imprudently hazarded an engagement with the enemy, in which 3000 Sardes were slain on the spot, 800 taken prisoners, and the rest straggling through the woods and among their mountains, escaped across the country to Cornus.

This victory would have possibly secured the submission of Sardinia to the Romans, had not the Carthaginian fleet, under Asdrubal, arrived at Cagliari in time to assist and rally the defeated Sardes; and Titus Manlius Torquatus having marched back thither on hearing of its arrival, Hampsicora was enabled thereby to effect a junction with Asdrubal. Their united forces then proceeded to ravage the districts which had joined the Roman standard, and would have attacked Cagliari itself had not the Roman army appeared and checked the violence of their depredations. At length both armies were encamped at a small distance from each other, and after a number of skirmishes and encounters in which the success was various and doubt-

ful, a general engagement, which lasted for four hours, terminated in the total overthrow of the Sardo-Punico forces. In the dreadful carnage which ensued, the Romans put 12,000 of their combined enemy to the sword, took 8,600 prisoners, and 27 military standards. This number, added to the previous loss, makes a total of 15,000 slain, and 4,400 prisoners; and for so decisive a victory, Titus Manlius Torquatus was honored with a triumph at Rome.

The capture of Asdrubal, Hanno, and Mago, added much to the glory of the Roman arms, while the loss by the Sardes was no less important. The young Hiostus, with his father's blood flowing in his veins, fought in the foremost ranks, and fell gloriously in the field, and, according to Silius Italicus* the hand that dealt the fatal blow was that of Ennius, the poet, who, at that time, was serving in the Roman army. Hampsicora, who had escaped from the general carnage of his countrymen with a few and faithful followers, sought these his native mountains, where, unable to survive the double disaster of his child's death, and his country's disgrace, he, in the silence of the same night, stabbed himself to the heart. Though the Roman historians have not rendered that tribute of praise to the Sarde hero which they could so well afford to have done without detracting from the valor and glory displayed on that day by their own countrymen, the page of Manno will consecrate his memory, as much by the justice of the remarks, as by the classical elegance in which the author has clothed them; and neither the name nor the spirit of Hampsicora will die in Sardinia while nature's all-speaking voice—the Barbagia mountains—remain to pronounce them, and to re-echo the

* Lib. xii.

boast from their summits to their dells, that neither the Roman eagle has permanently floated over the former, nor the Carthaginian horse torn up the latter. But the Ilienses were not subdued. In the year 182, B. C., we find them opposing Marcus Pinarius; and though Livy,* speaks of the "*secunda proelia facta*" by the Romans, yet he adds, in reference to these mountaineers, "*gente ne nunc quidem omni parte pacatâ.*" In 177, B. C., Tiberius Sempronius Gracchus led his army into the Barbagia, where the Ilesi had been joined by the Balari,—a tribe of Gallura; but they were defeated with immense loss, 12,000 being killed upon the plain, while the rest escaped as usual to the mountains. The consul ordered all their arms to be gathered together, and being piled in one large heap, they were burnt as an offering to Vulcan; after which he led back his victorious troops to their quarters in the friendly towns.

In the following year, B. C. 176, a fresh insurrection broke out, and upwards of 15,000 more forfeited their lives in fruitless efforts to expel their masters. Tiberius Sempronius Gracchus having sent 230 important hostages from the principal places, with an immense retinue of slaves, and booty of every kind to Rome, returned there to enjoy his triumph, and was received by the Senate in the Temple of Apollo, where prayers were offered up for two successive days, and forty victims were sacrificed by the Consuls. A votive inscription commemorative of the event was placed in the temple of Dea Matuta, to Jupiter; by which it appears that upwards of 80,000 Sardes were killed or made captives in that campaign.

The frequent though slight mention by the Roman

* Lib. x. ch. 34.

historians of the contests subsequently carried on confirms the expression of Diodorus Siculus* that this people "have defended their liberties up to this day;" and from that period (about the beginning of our era) little is known of them beyond their continued resistance to the end of the third century under Diocletian, A. D. 295. They are not mentioned during the dominion of the Vandals in the island; but we find the troops of Justinian circa A. D. 536, encamped at the foot of their hills to reduce them to submission, but without any important victories or defeats on either side during the sixty years of desultory warfare.

About this period they acquired their present name Barbaracini; and towards the end of the century Christianity was introduced by the influence and means of Ospitone their patriarchal chief. It does not appear from what causes they had been induced to cease hostilities with Zabarda, the governor of the island; but he demanded as one of the terms of peace, that they should renounce their pagan rites and religion, and adopt the new faith; and Ospitone, who had been previously initiated, urged it with so much success and earnestness on his tribes, that in the course of seven years, he partially established it in Barbagia.

The letters from Gregory the Great to Zabarda, to Ospitone, and to the Archbishop of Cagliari, A. D. 594, congratulate them on their triumphant erection of the cross of Christ over the idolatries of the province, encourage them to continue in their proselytism, and announce the mission of two monks from the Holy See. The good tidings of the gospel brought with it literally on this occasion "peace on earth and good-will towards men;" for the Barbaricini now ceased to live as enemies

* Lib. iv. ch. 30.

to the Roman authorities and entered into those terms of friendship which served as a bond of union in the subsequent invasion of the island by the Saracens, when, united with the rest of the Sardes and Romans against their common enemy, they shewed their innate and hereditary spirit of warfare, and contributed materially to the defeat of Musetto. From this period Barbagia has no tale to tell till Sardinia passed to the Aragon crown, when the inhabitants refused to acknowledge Alfonso's rights and authority, and resisted all claims of homage, tribute, or service. The ambassadors of the King to the Pope (Benedict XII.) in 1335, made this one of the political complaints against him; but an arrangement was subsequently effected, and but few dissensions were noticed till 1719, when the Spanish government demanded a double contribution. It was refused and resisted with success, for the Barbaracini took up arms, moved their wives, children, and valuables up into the mountains, and kept the Spaniards entirely at bay. When Sardinia passed to the Savoy dynasty in 1720, the demand and dispute terminated, and on the departure of the Spaniards they returned to their villages; the remembrance of which return is still kept up in many parts and known as "Dessa bandidia." The changes of crowns do not seem to have produced much change in the feelings of the subjects; for though the Barbaracini have not lately given much political trouble to the government, their present silent resistance to the authorities arises from the maladministration of the laws and justice, rather than from their rebellious spirit. The page of history in shewing that this indomitable race has held out against its oppressors under all circumstances, is a warning voice to the house of Carignano to look into the abuses and evils which distract and ruin

the province ; or the day may come when that royal race may have cause to regret its neglect and procrastinated duties.

I left Nuoro accompanied by several kind friends, whose hospitality I had enjoyed while there, to see the Perda Lunga, situated between Nuoro and Mamojada. The spot takes its name from the centre one of the three Perdas Lungas, or long stones ; but as none of our party knew any thing of them beyond hearsay, we were obliged to ask every individual we met for information as to the site ; and, as was expected, every one gave a different answer. We at last found one who knew it ; and who, though going to Nuoro in a great hurry, and anxious to get back to Fonni for the festa, voluntarily accompanied us on finding I was a foreigner,—one of the many instances of Sarde civility and kindness.

This Perda Lunga, one of the most perfect specimens in the island, consists of three monoliths, or pillar stones, differing from each other, but all assuming more or less a conical and obeliscal form ; their sides however being irregular. The centre stone would be quite conical but for a gradual swell in the middle, which gives an elongated oval appearance ; and though it has been thrown down and broken in its fall into three pieces, they all lie so near each other, that the measurement was easy. It is eighteen feet six inches high, three feet two inches wide in the centre, and two feet two inches at the base, and only ten inches at the top. The two outer stones are about six feet apart from the centre one ; that to the eastward is seven feet three inches high, two feet four inches by one foot six inches at the base, and gradually diminishing to one foot five inches at the top ; but I lost the measurement of the other to the westward.

They bear but few marks of any instrument, whereas the centre one appears to have been wrought. All the three are in a space rudely marked out by small irregular stones, in an oval inclosure,—the greatest and least diameter of which was twenty-five and twenty feet.

The centre stone had been thrown down by the people in the year of the last Jubilee, 1824, when many of the similar monuments, as well as the Sepulture de is Gigantes, and Noraghe, suffered the same fate; as a general belief exists among the lower orders, that the evil spirits who guard the treasures supposed to be concealed under the stones, have not the power in those years to prevent their being discovered.

The accompanying sketch of the stones (the centre one being supposed to be still standing) may convey some idea of their proportions:—



THE PERDA LUNGA.

Not far from these are some other large stones; but the difference in their shape and position was suffi-

ciently great to be doubtful whether they were placed there by the hand of nature or art, as the district is stony; but the most conical and artificial was fourteen feet nine inches long, and two feet nine inches broad.

The Monoliths in other parts of Europe are generally considered to be Celtic remains; and their similarity to each other has been satisfactorily ascertained.

One called Die Kunkel, the distaff, near Ebersville, in Alsace, though lying in the ground, is twenty-two feet six inches long, and obeliscal in form; and there are several others in this district of ancient Gaul—the subsequent district of the Rauraci, Tribocci, and Nemetes,—German colonies under Ariovistus; and their Celtic origin has therefore been fairly assumed.*

The Celtic ruins at Carnac, Avebury, and Stonehenge, are composed of a large number of blocks, extending over a considerable space of ground. The pillar stones in Sardinia have no resemblance to the three stones standing in front of the trilithons at the latter place, where the tenons on the top of the perpendicular stones were fitted into mortices in the superincumbent slab; nor have they any appearance of ever having had any impost horizontal stone. None resemble a cromlech or kistvaen; their conical and circular forms are not characteristics of, or identified in, the Celtic monuments; nor are tumuli ever met with, the constant concomitant of the latter.

The masses of stones at Avebury and Stonehenge have been variously interpreted as temples in connection with the worship of the heavenly bodies; and Carnac, in the Breton language, is said to mean “a

* *Vide* Alsatia Illustrata, Celtica Romana, Francica,—Auctor Joh: Daniel Schoeflinus, Colmariae, 1751, 2 vols. fol., p. 529, sect. 164.

field of flesh," though, according to Ducange, it is a burial-place or cemetery.

If any identity or even similarity between the Celtic temples with their trilithons, and the Noraghe with the Perdas Lungas could be established, it would favor the supposition that the Sarde monuments might have been cemeteries and altars; but there seems to be no connection between these monuments in France and England and those of Sardinia: there is nothing similar to them in the island; neither are the Noraghe, Sepulture de is Gigantes and conical stones (such as at Tanuli), to be found in the former countries.

There are some, however, said to be similar to these Perdas Lungas in Malta and Gozo.

Without entering into the intermediate question of the analogy between the Druidical and many Eastern forms of worship, it may be mentioned that La Marmora attaches some importance to the form and design of a stone at New Grange, in the county of Meath, the top of which is trifurcated in three points, the central being the highest, and having three coiling serpents roughly sculptured on it.* But the triad and serpent appear in almost every form of Eastern worship; and it prevails no less in the Sarde idols than in the remains of Avebury and other Celtic temples, which, according to Stukeley, Deane, and others, should be called Dracontia or Serpent Temples.†

But is this sufficient to connect the Sarde with the Celtic stones? and if not, have the former anything of a Phœnician or an earlier oriental origin?

The Baithylia or Bætylia, the consecrated stones

* *Vide* "Collectanea de rebus Hybernicis," vol. iv. p. 207.

† *Vide* Stukeley's "Abury," and Deane's "Worship of the Serpent."

adored by the early Canaanites and Phœnicians, are supposed to have been the oldest form of symbol worship on record, and to have originated in the stone Beth-el set up by Jacob after his dream.

According to Movers* "the religion of all the idolatrous Syro-Arabian nations was a deification of the powers and laws of nature, an adoration of those objects in which these powers are considered to abide, and by which they act. The most simple and ancient notion, however, is that which conceives the deity to be in human form, as male and female, and which considers the male sex to be the type of its active, generative, and destructive power; while that passive power of nature, whose function is to conceive and bring forth, is embodied under the female form."

These observations, even more applicable to the conical stones at Tamuli than to the Perdas fittas, explain how, in the earliest ages, the "Universal Mother" was the object of adoration among all the heathen nations under different names, and the cone appears to be the first rough symbol by which she was worshipped.

The Arabians adored this deity under the name of Alitat or Alitta; the Assyrians called her Mylitta; the Persians, Mithra or Mitra; the Syrians, Derceto.†

The Phœnicians, and subsequently the Carthaginians, worshipped her as Astarte or Astroarche; and she was called the Celestial Venus by the Greeks.

There is no specific mention of her form of worship among the early idolatrous nations; but we find her temple mentioned by Herodotus,‡ who, when

* Die Phönizier, i. 148.

† *Vide* Herodotus, lib. iii. ch. 8; lib. i. ch. 131 and 105: also Larcher's and Wesseling's notes on these passages, quoting Diodorus, lib. ii. ch. 4.

‡ Lib. i. ch. 105.

speaking of the Scythian invasion of Egypt B.C. 630, says:—"The Scythians, on their march homewards, came to Askalon, a Syrian city. The greater part of them passed without molesting it; but some of them remaining behind, plundered the temple of the Celestial Venus. Of all the sacred buildings erected to this goddess, this, according to my authorities, was by far the most ancient. The Cyprians themselves acknowledge that their temple was built after the model of this, and that of Cythera was constructed by certain Phœnicians who came from this part of Syria."

Many of the coins discovered in Cyprus have the cone on them, but there is no clue to their date.

Tacitus, * speaking of the visit of Titus to Cyprus, A.D. 69, and in giving a description of the temple of the Paphian Venus and its foundation and ceremonies, says:—"The statue of the goddess bears no resemblance to the human form. It is a roundish figure, broad at the base, but growing fine by degrees, till, like a cone, it lessens to a point. The reason, whatever it be, is not explained."

Herodian,† in his memoirs of the life of the Emperor Macrinus, who lived A.D. 217, says of the image of this Phœnician deity:—"It is a very large stone, round in the lower part, terminating in a point, its form being conical."

And this is confirmed by the medals of Emesa (the principal seat of worship of Heliogabalus), among which is one of Antoninus Pius, struck at that place, representing the Roman eagle on a conical stone:‡ and in the medals of Caracalla, a bird is standing before it in the centre of a hexastyle temple.

On the accession of Marcus Aurelius Antoninus, after

* Lib. ii., ch. 2.

† Lib. v., ch. 6.

‡ *Vide* Mionnet, *Recueil de Medailles*, v. 227.

he had been the priest of the deity of Heliogabalus, and had therefrom assumed that name, A.D. 219, the worship of that deity was carried on at Rome with the same shaped image : and on his marriage with the Phœnician Astroarche—the same Universal Mother—this his wife was also personified by a stone brought from Carthage.

Tyrius Maximus, who lived A.D. 270, in his dissertation on image-worship, says :—"the Venu swas worshipped by the Paphians, by an image which one can only compare to white pyramidal stone."

That the worship of these stones continued for a long period in Sardinia, is evident from the previously mentioned letters of Pope Gregory the Great to Ospitone, the Barbaracino chief, in the year 594,* in which he speaks of certain sacred stones which the Barbaracini worshipped ; and this idolatry is also alluded to in the inscription over the church door at Fonni.

These statements, though they may explain the Phœnician worship of the Universal Mother, and its importation into some of the islands of the Mediterranean, do not, however, positively prove its introduction to Sardinia. But the cognate Conical stones of Tamuli, the Noraghe, the Sepulture de is Gigantes, and Idols,—all apparently of Canaanitish or Phœnician origin, may be adduced as an argument in support of the hypothesis, that those nations introduced the worship of these Baithylia, with the rest of their customs.

Mamojada, situated at the end of a valley rich in pastures, is backed by the surrounding hills ; and the immediate district is celebrated for walnut and almond-trees. Many of the former were upwards of twenty-five feet in circumference, with boughs in like proportions ;

* No. 23, lib. iv. index 11.

and from the abundance of the latter, upwards of 4000 starelli Cagl., or about 5466 bushels are gathered. A species of dolce, called "torroni," made of that fruit and honey worked into a pasta, is so highly esteemed throughout all parts of the island, that about 1000 cantars, or about forty-two tons, are made annually, producing 80,000 lire nove, or 3200*l.* sterling. In the village are two confraternite, and a Carmelite convent; and if the nuns were as industrious as those of Madeira, who obtain a comfortable revenue by their manufacture of feather flowers, they might be no less rich by making "torroni." But, if even this occupation is to them a difficulty, their attention to the education of the children of the village would be an insurmountable impossibility, for, according to report, a previous instruction from A to Z would be required for themselves. Their dress is very neat; and the only remarkable object in their establishment is a well of delicious water, of which strangers partake when visiting the convent.

Fonni is exquisitely situated in a nook on the north side of the Monte Spada, on an elevation of about 3277 feet above the level of the sea, and the appearance of the village, on entering, is curious from the irregularity of the hill on which it is built,—the roofs of some of the cottages on one side of the street being almost on a level with the doors of those on the other. I was fortunate in arriving there on the great Festa, which commences on the Thursday previous to and continues to the Monday of Whitsuntide, during which the surrounding populations meet to celebrate La Madonna dei Martiri; and an opportunity thereby occurred of seeing the villagers in their gayest attire, and under the most favorable circumstances, as the fair, considered

to be one of the most important in Sardinia, is held at the same time. My stay was not long enough to become acquainted with, and hear some of the improvisatori, who consider themselves by no means inferior to the rival poets of Gallura; but the dancing and singing were amusing, and seemed to occupy the people more than the business of the day. A Franciscan monastery established here in 1610, adjoining an old church, was founded by the charitable contributions collected by the monks, and in 1702 the institution was sufficiently wealthy to be able to build another chapel, which now owes its celebrity to the image of the Madonna dei Martiri, or Regina dei Martiri, as her other title is, and to a variety of relics. On this occasion it was ornamented with tapestry, flowers, candles, and the usual paraphernalia; and the greater part of the congregation were crawling on their knees from the church door, and even from the outside of it, to the high altar. Those who had performed this genuflexion journey, and had arrived at the holy spot, were busy in the act of kissing an image of our Saviour,—a little doll fantastically dressed and placed in the lap of another image which represented the Virgin. The infant Christ was held out to the devotees, who kissed it in a variety of ways—from the humble salutation of the toe, to the tender embrace and lengthened kiss on the forehead; and considering all this pious wear and tear, it is astonishing that there is enough of the figure left for the annual exhibition. But all this was merely introductory to the miracle and mystery which were exhibited in a small chapel, the Caaba of the Barbaracini. Following the stream of the people, we had to wait at the door, as only a certain number were admitted at a time; but we at length arrived at this sanctum, which looked

like a cabinet of curiosities, for the glass-cases all around were filled with a most heterogeneous mass of things, which, on examination, proved to be relics and votive offerings. A curtain hung down in front of a small altar, by the side of which stood a priest holding a dish for the lire and centessime which poured in on the occasion ; and to each contributor was given a printed copy of the hymn to the Virgin. This pious and pecuniary act being reciprocally arranged, they commenced singing it, and a short prayer afterwards was followed by a tinkling of a little bell, similar to that at an elevation of the host. In a moment they were all on their knees ; and at the sound of the second bell the curtain arose ; but it was a puzzling question which to look at most—the figure of the Madonna, or its worshippers. Her dress was a compound of all the tag-rag, tinsel and trumpery imaginable, and was theatrically effective ; but the devotees, on beholding it, began to cross themselves with an activity and continuity of action which gave one an idea that they were doing it for a wager among themselves, accompanied by an inarticulate lisp-ing, muttering, and chirping of prayers, which sounded like a concert of mice and sparrows. Another bell now rang, and the figure, which stood on a pivot, began to revolve. The effect was electrical. With a crescendo impetus in crossing themselves, the men knelt forward, kissed the ground, and touched it with their foreheads in quite a Mahometan manner ; some of the women broke out into groans and shrieks, distorting themselves in convulsive sobs, and smiting their bosoms with a frenzied air, while others uttered hysterical sounds of joy and ecstasy ; and it is impossible to say what might have occurred to them had not the Madonna finished her gyration and the curtain closed her from our sight.

After a lapse of a minute or two another hymn was sung,—a species of “*nunc dimittis*,” by its effects, for we retired when it was finished, and, on speaking to one or two of the women afterwards, they seemed in a state of semi-stupid insensibility, as if recovering from the effects of syncope or mesmerism. A curator of this little museum of miracles shewed me subsequently some of the specimens, and they mostly appertained to the martyrs and saints over whom the Madonna presides. In a crypt of the church is an altar, and close to it a fine spring of water, joined by ten tributary little fountains, in honor and commemoration of the “*Dieci beneplaciti*,” or the ten virtues of the Madonna. The sanctity, however, of the water soon ceases, for it is carried off by subterranean pipes to a wax manufactory belonging to the convent, and from thence to the use of the village in general. There are also some carved and colored figures representing the flagellation of our Saviour, and, according to the Fonni faith, part of the column to which the figure is fastened is a piece of the identical one to which he was bound! It is a pity that it should be kept in a crypt of a small church in the wilds of Sardinia, instead of adorning the cloisters of the St. Maria Maggiore at Rome, where there is a pendant relic to it in size and interest, namely, a piece of the stone on which the cock stood and crowed when St. Peter denied his Master. Over the architrave of the door leading from the convent to the church is a long Latin inscription, which, after commencing with a solemn invocation to the Most High God, gives the whole history of Barbagia from the 13th miracle of Hercules and his colony under Iolas, in 2769, B.C., down to the erection of the inscription in 1708. The last sentence, which is illustrative of the general tenor of the whole,

runs thus :—" That the memory of so great a blessing conferred by the blessed Virgin of the Queen of Martyrs (from whom every benefit and the downfall of superstition are received) should never fall into oblivion ; and also in memory of St. Ephisius and Gregorius : therefore has the Brother Pacifico Guiso-Pirella, of Nuoro, erected this church to their joint honor, and which he finished with all joy in the space of thirty-six months, on the 13th May, 1708."

In this mixture of sacred persons with profane absurdities, the consecrated bodies of the Thespiadæ are said to have returned oracular answers in dreams to those who consulted them : and all this in the name of the Most High God and the Holy Trinity !! Some of the fresco paintings in the church are well done. They are the work of a Milanese artist, a refugee, who happened to arrive there when the church was near its completion, and part of a legend connected with them so corresponds with a story well known in Italy that it may be here inserted. I heard it there some years since ; and as it was stated to have occurred in Sardinia about the commencement of the last century, it is very possible that the scene might have been at Fonni, and that the absurd tradition may have been thus handed down, "*ripetuta*," as the Padre Angius quaintly observes on another subject, "*da chi non sa dir che ciò che abbia detto un altro, e deve pensare come abbia pensato un altro, sia ragionatore, sia sragionatore.*"

Two Milanese, one a comedian, the other an artist, having committed some crime, fled from their country and arrived in Sardinia ; and in the course of their wanderings, they arranged that they should occasionally proceed separately, so that one should ensure a reception for the other on his arrival. They had wandered

about for some time without any resources of their own; and living entirely on the hospitality of the Sardes, till, in one of their expeditions, the comedian had preceded the artist, and had arrived at a large village in a mountainous and retired part of the island. He there applied for assistance at a monastery, and, having made out a very plausible story, was well received by the monks, who happened at that time to be finishing a chapel belonging to their establishment,—one of considerable notoriety in the district; and in the course of conversation with him on the subject, they expressed their regret that they had no native artists among themselves who could adorn the walls with some paintings. The idea immediately struck the comedian that his friend's talents might now be most profitably brought into play, and by a little management ensure them both, not only good quarters in the monastery for several weeks, but also a payment for their services. He therefore told the monks—divulging it with a most mysterious air, that he expected a friend to join him in the course of a few days, an artist of great merit, but who was obliged to leave his country on account of an affray with a man who had attacked and wounded his brother on his return home to his Franciscan convent, of which he was a member. This concocted story had the desired effect; and the sympathy of the monks was duly enlisted to see the brave defender of their holy order, and to engage his services for the painting of the church. Several days elapsed, but no artist made his appearance; and the monks at length beginning to doubt his existence, and suspect it was a mere pretext for staying with them, delicately hinted that, if his friend did not come, he had better go and look for him.

The comedian finding these hints began to assume the palpable form of a notice to quit, took up a fresh position. He had never held a paint brush, nor had the slightest idea of drawing; but putting a good face on the matter, he told them that as his friend had not arrived, he should be very happy to offer his services; and their expressions of surprise on hearing that he also was an artist, were calmed with his assurance that it was out of deference to his friend's great talents that he had not sooner shewn his willingness to undertake the task. His proposal was duly accepted; and being now admitted into terms of intimacy and familiarity with them, he took the opportunity after a convivial supper, of informing them that he was not only a member of several of the Italian schools of painting, but of various learned societies; that he had gained high prizes from them for his knowledge of alchymy and the magic arts; and had not only published several works on those subjects, but had performed some wonderful revelations and miracles. He succeeded in gaining their belief by going through a variety of sleight of hand, and conjuring tricks, which he had learned in the course of his career; and gradually excited their curiosity and credulity to such an extent, that he made them believe that he was possessed of the power of painting a picture which would enable any spectator who looked on it to tell whether he was really the child of the husband of his mother, or of another person. The monks, delighted with the idea of having such a miraculous power conferred on their church, debated the matter in full conclave. It was soon agreed on;—not only the subject of the picture was settled, but the figures, colors, and other details were arranged. The comedian then bound them over to secrecy, exacting a promise that he should

be well provided, and have every thing given him which he might require, and fixed a good price on his artistical and magical performance. One of the stipulations and necessary parts of the contract was, that not a soul should enter the church until the whole was finished ; for to discover or divulge the secret by which the painting was done would be attended with consequences no less fatal to the artist than to the inquisitive intruder. The day arrived on which he was to commence his work. All the doors and windows were shut, bolted, and barred, and the keys given into his possession, so that no one could look in or enter ; and some scaffolding, some colored earths, lime, brushes, and water,—the little all that he asked for,—were provided and ready. He commenced his work by whitewashing the chapel all over, and by scattering and mixing the earths in different places on the ground, so as to give the appearance of the colors being used. In the evenings he took his supper with the monks, reported the progress of his work, and ingratiating himself into their favor by narrating amusing anecdotes, succeeded entirely in gaining their confidence. A week had now elapsed, and he contrived to give satisfactory answers to their daily inquiries as to what he was doing ; but the grand question was put to him, what were the signs by which, and how were they, as well as the rest of the spectators, to judge of their legitimacy ? Day after day the solution of it was deferred ; an evasive reply was all that they could get from him, for he still hoped that his friend might arrive to rescue him ; but being at length obliged to give a direct answer, he announced, with a most serious air, that those who were legitimate would see the painting clearly and distinctly, and would be able to appreciate its merits ; and that the illegitimate, on the

other hand, would see nothing but bare white walls. He mystified the mystery still further by a reference to supernatural causes ; his means of divination, and other similar powers ; all which incomprehensibilities were satisfactory to the conclave. Still his friend did not come, and the day approached by which he had agreed to finish his work. The bold stroke was now to be made. After a long explanation of what he intended them to believe he had done, he congratulated himself on his success in some parts of his labors ; exculpated himself upon others ; entered into minute details in a proper artistical style ; and in all respects appeared to have accomplished the task he had undertaken. It was arranged that the Superior of the Monastery should first have a private admittance to this miraculous painting, and he accordingly did so. On entering the church door the comedian talked with the utmost volubility of the necessity of having a good position for the lights and shades,—hoped that the performance would meet with the approbation of the holy man, whose artistical acumen was only to be equalled by his illustrious descent and pious qualities ; and after a few more complimentary speeches, they found themselves in the centre of the church. The superior gazed around in all directions,—the comedian continuing to make observations on various parts of the picture, to which the venerable man merely added a nodding assent, for his knowledge of painting,—the honor of his mother—the pride of himself—the impossibility of any one being clever enough to deceive him—all made him follow the comedian in his pictorial disquisition. What his eyes could not see his ears received ; and amid a tissue of extravagant rhapsodies of the one, and the silent bewilderment of the other, they went out of the church to

fetch the monks. The Superior expressed his confidence that they, of course, would be able to see and appreciate the picture, and not daring to venture his own thoughts and opinion, talked to them of the amusement they would have in ascertaining the legitimacy of the whole parish. The church-door opened—they entered,—looked all around on the vacant walls, and then on each other; the comedian of course acting his part, enlarged, as he had done to the Superior, on the various parts of the picture, and prevented, by his own talkativeness, any observations from them. Their obsequiousness to their Superior obliged them to answer the remarks he himself made to them as to their admiration of the picture; and with dubious and timidly venturous voices they praised it as admirably done, full of talent, and quite according to the plans and instructions. The comedian, feeling alarmed lest there should be one honest man among them, got them out of the chapel as soon as he could; they themselves feeling no less anxious to be released from the embarrassing position of being mutually in each other's eyes either blind or bastards. But another trial awaited him.

The villagers to whom the circumstances had been mentioned were now to be admitted, and all their hopes, fears, and expectations to be realised. The virtuous and indignant mothers, with a bold conscience, declared their own innocence, and maintained that their offspring could, of course, see the painting; and the children, in their turn, not wishing to dispute their mother's fame, or to make their putative fathers, who stood by them, unhappy, did not doubt, though they did not affirm, its existence. A few, whose illegitimacy was sufficiently notorious to make any avowal immaterial, made the honest acknowledgment that they saw nothing; and the

voices of a few sceptics who had the hardihood to back their own eyesight against the virtue of their parents, were drowned in the general murmur and confusion of the scene. According to the comedian's injunctions, the people were allowed to stay but a short time in the church; and on their departure the doors were again closed. He now began to consider the next step to be taken. The reliance of the monks upon him, and their comfortable quarters were balanced against his fears of a discovery and escape; but while pondering over his difficult position, and admiring his *capo d'opera* of whitewash, the well-known voice of his friend demanded admission at the door. They soon told each other their respective tales;—how that the one had been taken into the mountains by *malvienti*, and the other into the monastery by the monks; they immediately arranged that the artist should really paint the pictures upon the walls; and, as no one was admitted, he commenced, and worked at it most diligently. The comedian, in the interim informed the monks that, as his painting did not appear to have given satisfaction, he wished to remove the magic charm and power with which it was invested; so that in the course of a week it would be as visible as any other object to all eyes indiscriminately; but some circumstances having arisen which rendered it necessary for the comedian to confess to the Superior the whole of the transaction, the reverend man, unwilling to expose his own weakness, and imagining he might thus easily get out of the scrape, assented to this proposition, and kept the secret in his own bosom. The two adventurers having now the game in their own hands, leisurely painted the church, and when it was finished, the monks and people being admitted to see it, their visual faculties were quite con-

vinced at this second exhibition, and they ceased to question the existence of the paintings on their previous inspection. It was not until many years afterwards that the real circumstances became known ; but whether this absurd story really occurred on the occasion of the painting of this church of Fonni could not be ascertained, as the discovery of the hoax may have made these people try to conceal and forget a tale of which they might feel ashamed. The probability of it having occurred either there or any where else may be disbelieved ; but the possibility may be conceded, as the conduct and credulity of the Fonnese in 1708 may be tested by that in 1848.

With these cases, illustrative of the past and present superstition of the people, we may look into the state of their religion, morals, and education. The population in 1839 amounted to 3,150, and about one in every fifty-seven could read or write. Besides eleven priests for the six churches in the village and five others in the district, there were twenty-five Osservanti monks of the Franciscan monastery, with about ten other members connected with it ; so that the forty-six ecclesiastics will be in proportion about one to sixty-seven, with a church to 286 persons ; and the confraternite of St. Antonio and the Santa Croce are not included in the above calculation, not having heard their numbers. The Fonnese, who have received any education out of their village, are in such high estimation, as to be dignified by the title of " *sos litterados* ; " and on their return to their homes have generally assumed the common Italian dress instead of their native costume,—a change which adds wonderfully to their importance.

Fonni is at the tender mercies of six lawyers, a doctor, a surgeon, and two phlebotomists, all pro-

bably on a par of ignorance in their respective professions.

The number of acknowledged fuorusciti is thirty, and there is said to be a similar number unknown and uncounted ; so that there would be one outcast in every fifty-two and a half persons ; and placing this in juxtaposition with the proportion of one ecclesiastic in every sixty-seven, the moral condition of the people may be partially explained. The monks, like the banditi, living entirely on the rest of the population, are probably as injurious, and are a negative, if not a positive, evil ; for they do not even assist at the school, or in any part of the education of the people, beyond inculcating the mysteries of the image of the Madonna dei Martiri. The banditi lead a wandering and almost ubiquitous life ; — yesterday in the Monte Nuo, — to-day in Monte Pasada, — to-morrow in Monte Arqueri ; and until lately were a formidable band when united together in any attack on their enemies, or to make wholesale incursions, called “ bardane,” into the neighbouring villages, from whence they carried off whatever they might want even in broad daylight. The memory is still alive, as the effects are still felt, of a murderous conflict a few years since between them and the shepherds, from whom they had stolen some flocks ; and a large force of troops and militia failed in subduing them after a severe loss on both sides. In the year 1839, a band of more than 100 marched down to Oristano, and having attacked and driven away the guardians of the Saline laded their horses with as much salt as they could take back to the mountains, from whence they sent it to their families and homes in the village. In reference to this bardane, it should be mentioned that many of the inhabitants of Fœnni had joined

it, and some political and private rights were mixed up with the question ; but it nevertheless proves the lawless audacity of the villagers as well as of the fuorusciti. A considerable number of these outcasts are *malviventi* in the worse sense of the word,—living by robbery, and sometimes accompanied with murder, and this makes the travelling in Barbagia a matter of great risk to a stranger, as well as to the natives. The small body of troops quartered at Fonni are seldom called on to capture these banditi, as any unsuccessful attempt only emboldens them, and they consequently do not hesitate to shew themselves openly on some occasions. My informant stated that many of them were at this festa, and that they had nothing to fear for their safety.

The fair, which was held in an open space in front of the church, was an amusing and interesting scene ; sufficient to induce a traveller as well as a Sarde to attend it. Almost all the stalls belonged to the Genoese, who bring the colored and fine cloths for the different costumes ; but the Sardes were either lying at their ease with their goods around them on the ground, or were walking about with them thrown over their shoulders ; and as the buyers, sellers, and ex-changers carry their goods in this way, it is difficult to know to whom to apply for any article. Their careless indifferent gait and look were very striking ; whether they were in a reverie about the Madonna dei Martiri, or the ballo tondo, one could not tell ; but not the slightest expression of a wish, still less of an anxiety, to sell their goods was depicted on their countenances. One could walk among the people and things on the ground—at times no easy task to pick one's way through them—without any invitation to buy ; nor did they take any notice when one stopped to handle and ex-

amine their goods ; and in watching one or two purchases, it seemed, by the few words that passed between the parties, that the seller was conferring a special favor on the buyer. A bazaar in the east is quite gay and lively in comparison. There the indolent Mahometan will occasionally invite the passing Infidel—especially if he is of the “Milor Inglese” cast—to purchase his wares ; but the semi-civilised Barbaracino Christian is incapable of the exertion. This inactivity and apathetic indifference were more remarkable from the contrast with the quickness and money-making spirit of the Genoese ; for no auctioneer or Jew could better puff off or make bargains for his goods than these travelling gentlemen from Terra ferma. Their eyes and voices drew the attention of every one around, and their goods, being the most *recherchés* in the market, the Barbaracini crowded around their stalls.

The process of “shopping” was enlivened by the salesman’s account and recommendation of Terra ferma productions, and his assertions were enough to make his unsophisticated customers believe, that throughout the world there was but one king, and Genoa is his kingdom. Among the number was a young Fonnese couple, of a respectable class in life, who had been lately married ; and I much regret not having understood the Barbaracino dialect, so as to have followed them in their oral converse ; but the “*oculi facunda silentia*” was a language impossible to misconstrue ; and she succeeded, by a series of most endearing coquetries and bewitching glances, in overcoming her husband’s hesitations and objections to purchase a dress of some value.

Such victories are not peculiar to a festa at Fonni. In our own country we are doubly happy in the possession of beings doubly fair, to whose all-powerful influence in

purchasing and paying we are no less subject ; but her simplicity, innocence, and naïveté, and the manner in which the crafty Genoese profited by the uxoriousness and amiable weakness of her husband, formed a scene which would make a strong impression on any bachelor. She wore the costume of her class, which consists of a cloth bodice fitting tightly to the waist, richly brocaded, and ornamented with silver buttons. The under petticoats are of coarse grey cloth, and the upper one of a finer texture, the color of which, as well as of the bodice, is optional. The head-dress is a colored kerchief, edged with gold or silver lace, folded triangularly, with one end descending on the back, and the other crossing the neck. The holiday dress of the poor classes, is the red cloth petticoat with a differently colored border, and that in common use is of a dark color. Over a short and very low bodice, is a loose light jacket of red or purple cloth, the seams of which are laced up with a broad light colored riband, and left slightly open. A white kerchief thrown over the head, called "tira-geddas," and a coarsely embroidered cotton apron, complete the costume.

When in mourning, the head-dress is a piece of blue cloth with a violet border, tied under the chin with a silver fastening. The costume of the upper classes of the men is a double-breasted velvet waistcoat, so made as to leave the neck open ; the color and quality depending on their taste and means, but generally purple, with lapels of a different color, as a relief to the dark ground. Sometimes it is worn as a jacket, and has sleeves, the inner seams of which are left open and shew the shirt, except at the bend of the arm and at the wrist, where it is closed by a silver button. This jacket is usually worn without the dark capote. The

ragas and gaiters are of the usual pattern, and the long black baretta is preferred to the red.

The lower orders seldom cut their hair, but plait and tie it up behind and round the head ; and the beard is allowed to grow to its full length.

The articles of sale at the fair, with the exception of the fine cloths, cottons, and linen from Genoa, were common necessities, the produce of the immediate districts. The neighbouring villages brought their little stores on the shoulders, such as saddlebags, knapsacks, coarse wrappers, carpetings, coverlids, and torroni, to be exchanged, sold, or sent into other parts by the *vian-danti*. All bargains seemed to terminate with some *dolci* and *rosoglio* ; and the stands at which they were sold were, classically speaking, the altars on which the bargains were struck.

Besides the amusements of the song and *ballo tondo*, the *Fonnesi* have their “*su curillu*,” or horse races, where two or three horses, ridden together by one man, are called “*a pareggia* ;” and in which but few of the couples or triples reach the goal. It is similar to that at Cagliari, and a piece of cloth or velvet is the general prize.

The neighbourhood of Fonni has some very beautiful scenery ; the valley beneath, which is irrigated by the stream of the Monte Spada, is a continuous garden and orchard, and particularly verdant from its northern aspect, and consequent shelter from the great heats of the south. The temperature is equable, and as the cold winter weather commences in October, and is not over till April, the vegetation is two months in arrear of the southern parts. The Monte Spada is 5,336 feet high ; and an eight hours' pass from Fonni to Or-gosolo, about 4,178 feet high, has two points, the

Armarici or Litipori and the Gibinari, from whence it is called the Corru-e-öe or the Bull's-horns.

The Roman road from Cagliari to Longo Sardo and Terranova (Tibula and Olbia) is traceable, but in some parts scarcely passable on horseback. The modern paths, no less bad, are, according to the expression of the people, "piuttosto vie da capre che da uomini;" and where they are sufficiently wide to admit of a yoke of oxen, a primitive mode of transport, called "Sa Sacchedda," is adopted, and consists of a large piece of the trunk of a cork-tree, hollowed out, and suspended on the yoke between them.

The Roman road passes by a spot not far from Fonni, called Sorovile, probably the ancient Sorabile in the Itinerary of Antonine; and the coins and utensils of Roman workmanship, dug up there, confirm that supposition.

The remains of several buildings are so dilapidated as to give no clue to the epoch, but the Fonnese have a tradition that this place had once a population of 17,000 souls; and that the plagues and famine in 1320, and in subsequent years, so reduced it that the survivors deserted it entirely and established themselves at Fonni.

There are insignificant and uninteresting remains of other villages, known authentically to have existed and to have had a considerable population, but of whose destruction there is no account; and of the twenty Noraghe in the neighbourhood of Fonni, only one, called Pasáda, is in a good state of preservation.

The ever-changing beauty of the scenery, the richness of the mineral and vegetable kingdom, and the variety of costumes and anecdotes illustrative of the people of this province, are to be balanced against the

monotony of their occupations and habits, the fatigue and discomfort in travelling, and the risk of being robbed.

The village of Desulo, standing about 2914 feet above the level of the sea, is a fair specimen of the rural barbarism of Barbagia; and though by no means the most wretched spot, it will give an insight into the customs and usages of most of the others. Situated on the side of the Monte Genn-e-Casta, a little group of cottages stands most picturesquely in a wood of chestnuts, walnuts, cherry, apple, pear, and other fruit trees; and the distant view promises the realisation of one's pastoral and rural ideas. An execrable path, and a few decayed pieces of plank, serving as a bridge over the little Lotale stream, are quite in unison with the village. The cottages, dark and low, instead of being roofed with tiles, thatch, or cork, are covered with pieces of cleft wood about eight inches long, four wide, and one thick,—a custom adopted also in other countries which are subject to the extremes of heat and cold, and in the West Indies, where it is called shingles; but in Sweden and Switzerland the pieces are sawn, and much larger. The Sardes have not only inherited this custom from the early Romans, but the identical name, *Scandula*.* The interior of the cottage is somewhat similar to one elsewhere described. In a hole in the centre of the floor is the smouldering log, around which the whole family is constantly grouped; the women, when not at work with their looms, are sitting cross-legged or plying their spindles, while the children, revelling in the surrounding dirt, are playing with the

* Vide Cæsar, *Bell. Gall.* ch. viii, 12; Pliny, *lib. xvi.* ch. 8. &c., &c.; Cornelius Nepos, *Fragm.* 10.

dog or pig ; and all in such a smoke, that it is astonishing they could see each other. Frequently I have been unable, for several minutes, to distinguish any thing in the cottages ; and for several hours afterwards my eyes have suffered from the pain of the pyroligneous smoke, though to them it seemed quite indifferent whether it remained or escaped out of the door and solitary hole called the window. At night children and servants lie on common mats, wrapped up in their "mastrucca," or their "Saccus de Coberri," with their feet close to the burning embers, which form the centre of the circle in which the household lie. In the corner is a large coarse bag of hay or straw, over which is thrown half of the Ragàna, or bedding,—a home-made stuff of the coarsest and heaviest texture imaginable, on which as many as can, lie, dressed or undressed, and the other half of it is then turned over them. Those who can afford it, use a sheet with a Gavoi ragàna, for which that village is the celebrated manufactory and emporium ; a straw pillow is occasionally used ; and a mattress made of the bruised flax is a luxury to which none but the aristocracy and squirearchy of the village aspire. In another corner of the room is a table, used solely as a shelf, as all meals are taken on the ground around the fire ; and a couple of small benches and stools are used for any purpose but that for which it is generally supposed they are made. In a cottage with two or three rooms, the one just described is called "sa domo dessu fogu," or the fire-room, and the others are known as the "casa bianca," a strange misnomer,—for the stores of chestnuts, cheeses, potatoes, beans, corn, onions, wine, oil, salt, and all other provisions requisite during the winter months, are stored away in a most motley and dirty confusion.

Potatoes have only within the last few years been

introduced ; and from the great congeniality of the soil they have thriven most luxuriantly ; in the upper part of Barbagia, where they have had greater experience and success, the cultivation has been sufficient to supply many other parts of the island. At Fonni, the most celebrated spot for them, they grow constantly to two pounds in weight, and are sold in the village at six to eight soldi the starello, or about $6\frac{1}{2}d.$ the bushel, or $2s. 2d.$ the sack (of four bushels). The priests there get upwards of 4000 starelli, or about 1367 sacks, as their tithes. Chestnuts form a considerable portion of the winter food, being peeled, dried, and put away when fresh ; and when used they are generally ground down and made into cakes and puddings. Acorns are also pounded and boiled into a pulp, which, when dry, is baked, and in this state will keep for several months. It is nutritious and easy of digestion ; and both these preparations are eaten with “casu de Murgia,” or “casu de Fitta,”—a species of junket, the milk being coagulated by slow heat, and, when of sufficient subsistency, it is cut into small pieces and kept in salt and water ; which latter, if attended to, and changed, will keep it fresh for a year or two. About 36,000 cantars, or about 1500 tons, of cheese are made annually, mostly from goats’ and sheep’s milk, to which the wild thyme gives a peculiar and agreeable flavor ; but though the mode of making it is similar to that of the Gallurese, the Barbaracini do not succeed so well in the soaking in brine and smoking. A considerable portion was formerly exported to Naples ; but the duty having been raised there, the want of a foreign market has reduced the home price, which, on the average, is about one penny per pound.

The barley bread, called “s’orzatu,” and which is

generally used, is heavy, bitter, and bad ; but the fine wheaten bread, "sucuccone," is light and good, but comparatively expensive ; as is also the "Su Fresu," a kind of half rusk, which is put into the oven when at the greatest heat, and as soon as it begins to rise, is taken out, divided into two slices, and put again into the oven to be rebaked ; a mode of biscottando which, however, does not produce any thing similar to our biscuits.

Meat is much eaten and cheap ; an average sized sheep costing about two shillings ; and the favorite dish of the Barbaracini is "Sa Pilleda," a mixture of sausage, beans, potatoes, chestnuts, olives, and small pieces of beef or pork, with lard to give it the requisite moistness ;—an olla podrida without as much oil and garlic as are used in Spain.

The wine is poor, and to correct the acidity, a great deal of sappa is mixed with it ; and the quantity produced in the northern part of the province is calculated at only about 3,000,000 litri, or about 666,893 gallons, of which a great part is made into brandy, more acceptable and more wholesome, though by no means of a Cognac flavor.

Honey is but little attended to, the number of hives being not more than 16,000, and most of it is consumed in the manufacture of the "torroni" and the "aranciato." The latter is a sweetmeat made of orange peel, with flour and honey, and is sometimes eaten fresh, in a soft state ; and at others, as a dolce, dried and cut into small pieces like the Portuguese torron.

In costume, the capucciu, or head-dress, is a square piece of light cloth, the two front corners fastened under the chin, and gathered up at the back of the head, with the ends swelling out and falling over the shoul-

ders, like a mantilla. In Belvi and Aritzu the gown is of a dark coarse cloth fitting very closely, with only an opening at the neck, large enough to pass it over the head. It reaches just below the knee, round which a piece of red cloth, about a foot long, is fastened, and hanging down loosely, forms a compromise between gaiters and drawers. The extra dress is the "Su Caritu," a jacket generally of a bright colored cloth, fitting easily, with open sleeves, and occasionally embroidered, and similar to those worn in some of the Greek Isles, such as Ipsara and Hydra.

Aritzu, situated about 2,681 feet high, on the side of the Monte "Genna de Crobu," the most northern extremity of the Monte Funtana Cungiada, or "enclosed fountain," is approached by a path called the "Genna-e-entu"—the gate of the wind—from the strong current always blowing at that pass; and from thence to Belvi it winds through woods of great luxuriance with beautiful scenery.

The Aritzese are employed in a trade peculiar to themselves, namely, fetching snow from the Monte Funtada Cungiada; and in case of deficiency there, it is brought from Monte Genn-Argentu, and placed in sheds and stores, from whence it is carried on horse-back to all parts of the island. Upwards of 9,000 cantars, about 375 tons, are thus made a matter of trade; and the labor, fatigue, and difficulty attending it are great; for in the paths where the horse cannot get a footing to carry the burden, the men are obliged to do it, and the quantity they can bear is a matter of boast and rivalry among themselves.

A grand festa, on the 5th of August, at Mamojada, in honor of N. Donna delle Nevi, is of course in high estimation among the Aritzese and Belvese, who are

likewise employed in the same traffic, and receive their share of the profits, but cannot work for themselves on their own account, as the former have the exclusive privilege of collecting and selling the snow. Like tobacco and salt, it is a regal patrimony and monopoly, and leased out, the contracts running generally for six years. The Aritzese, by their proximity to the mountain, from being brought up to, and consequently more skilful in an occupation which has descended in their families during, and since, the Spanish dynasty in Sardinia, are generally the tenants and farmers—to use the expression—under the government; and even when another party obtains the contract, they are always considered as the undertenants and workers. Among the archives of Cagliari, are several relative to the subject; the most important are the grant and privileges from Philip IV. in the year 1633; and the oldest leases and contracts were taken at from 3,000 to 3,407 lire per annum, a sum in those days equivalent to 360*l.* or 408*l.* sterling; but I was unable to ascertain the terms of the present leases, which are, however, very much higher.

The Aritzese being thus employed are dependent on their neighbours for all supplies of an agricultural or pastoral kind, except in the care of the fruit trees, which are celebrated both for their quantity and quality; and in this department all the labor devolves on the women, who are trained from their infancy to it, and who climb and skip about the trees with the activity of squirrels.

The greater part of the houses are made of rough wood instead of mud; and but slight difference appears between the external and internal comfort of the rich and poor; for both classes are equally employed in their respective duties, without shoes or stockings; and un-

less by the smartness and texture of a costume on a festa, no stranger would suppose that these miserable holes of villages had as much presumption and exclusiveness as if each had a Herald's college to settle their ranks and genealogies. The centre and lower divisions of Barbagia have retained more of their natural wildness of character than the upper; but all have an extreme sensitiveness of injury and insult, and never forget that they have a gun and a knife to requite the one or the other. Besides their frequent quarrels and affrays relative to the boundaries of their districts and cussorgie, in which half the village will join, their private disputes so involve the guilty and innocent in vendetta, that it is said of these people and places: "*Di non esser valle o poggio che non gridasse vendetta del sangue, di cui erano state tinte.*" The shepherds are the most numerous as well as the most quarrelsome portion of the population, owing to their constant reciprocal robberies, and their wild migratory life hardening them to the commission of crimes without fear of discovery. The total amount of flocks and herds of every kind pasturing in Barbagia, is said to be about a million; and on the commencement of the falls of snow in October, they are removed from the mountains into the valleys towards the shore, till the following March, when they are brought back to the woods and enclosures; and during this period of absence the wives and children of the shepherds attend to all the domestic duties, and prepare for the approaching season. From this arrangement it results, that ninety-ninths of the annual births take place during December and January, when the priests have to baptise from twenty to thirty children a week, and scarcely any during the rest of the year.

Not the least important members of the family are

the dogs, a very large and shaggy haired race, half-mastiff half-bloodhound, similar to those used in Asia Minor, and whose services are not confined to a guardianship of the flocks, but in the attacks of banditi and hostile shepherds ; and when brought into this service and to join in the combat, they will rush at a man on horseback with the same impetuosity as at a stray-bullock which they have to bring back to its proper pasture. Such are the predatory habits of the banditi among the shepherds of Barbagia, that there are annually 3,000 head of cattle stolen from the various flocks and herds ; a loss estimated at 14,400 lire nove, or 576*l.* sterling ; but notwithstanding these circumstances, it has been stated, that “ if one considers the nature of the country ; the extensive tracts without any habitations ; the insufficiency of people to keep watch ; the want of an armed force to protect property ; and that the numerous bands of fuorusciti, when obliged to withdraw from the district where their family is living, have no other means of subsistence but robbery,—one will confess that the Barbaracini tribe are “ *molto osservanti degli altrui dritti*,”—“ very regardful of the rights of others !”

Whether such considerations are sufficient to establish a belief in their keen perception of “ *meum and tuum*,” we must leave to Sarde jurisprudence and morals.

Though the shepherds shew but little compunction in furtively making up from their neighbours' flocks and herds any deficiency of their own lost, stolen, or gone astray, there is frequently much generosity and sympathy in some of their transactions. A custom is prevalent with them, as well as with the Gallurese shepherds, called “ *La Ponitura*,” by which if any poor man wants a stock of different kinds, or an unfortunate one has to repair any heavy loss or damage, he goes round to the

neighbouring cussorgie and shepherds, who, if no vendetta exists, supply him with a sufficiency to renew his stock. In one instance, a shepherd returned to his hut after thirteen days' absence with about 160 kids, which had been given him, and by the sale of which he had purchased the requisite goats and sheep.

The dress of the shepherds is primitive and more classical than cleanly, the outer dress being either the "colletta" or the "veste di pelle," both of which are made of sheep skins, though the goat skin is preferred in other districts. The colletta, composed of several skins very rudely prepared, and without any wool on them, forms a kind of doublet, extending to the knees; and the veste di pelle is a short pelisse, with the wool worn on the inside, and the edges being generally worked with colored worsted borders. Both are without sleeves, and differ from the capote of the Greek and Albanian shepherds in that the latter is a long plain doublet, with the shaggy wool on the outside.

This collette and veste di pelle are the "mastrucca" mentioned by Cicero in contemptuous terms—"Quem purpura regalis non commovit, eum Sardorum mastrucca tentavit"—"Whom the royal purple has not moved, the same has the mastrucca of the Sardes tempted;"* and in his "Oratio de Provinciis Consularibus," he speaks of the Sardes as "mastrucatis latrunculis"—"the mastrucca-wearing thieves."† Ælian‡ describes this dress and mode of wearing it, corresponding entirely with that of the present day; and Plautus also alludes to it in the "Pænuliis,"§ as something very obnoxious, making *Anthemonides*, in his abusive language to *Hanno*, to say,—“ You flayed herring, you

* Pro Scauro.

† Oratio Prov. Con.

‡ Lib. xvi. ch. 34

§ Act v. sc. 5.

sperm of Serapis,—you mastruga, you heap of salt,—fuller of African garlic than a Roman boatman.”

Among the customs, prejudices, and superstitions of the Barbaracini, especially in the pastoral classes, the attitu is still in force in some of the villages, though the priests have succeeded in abolishing it in others, by compounding as a mezzo termine with the attitadoras, to stand round the bier and sing hymns to the Virgin, for the relief of the deceased's soul in purgatory.

One of the mental and corporeal ills that Barbaracini flesh is considered heir to, is the “Timoria” or violent panic terror, but which is merely a nervous trembling and mental alarm, with prostration of strength and spirits produced by intemperie, ague, fever, or any other illness in a weak constitution. It is not attributed, however, to such simple causes, but considered to be a distinct malady, and for which the remedy is no less peculiar. The friends of the patient, having discovered the individual who is supposed to have been the cause of all this fear and trembling, go to him, however real or groundless may be the accusation, and without mentioning the name of the patient, obtain from him a cupfull of his saliva. This is diluted with wine or broth, and the patient drinks it off with the full conviction of an immediate cure.

I heard of the same disease among the lower orders in parts of Sicily and Malta, where it is known by the name of “Lo Scanto.” In some cases, certain herbs, supposed to have a magic charm against the person causing the fear, are administered; but in others, a still more ludicrous remedy is adopted, namely, puppy broth; in the manufacture of which it is necessary, according to their pharmacopœia, that the young gelatinous animals should be boiled down alive in the pot, and be served

up in that state to the patient. As much of the efficacy of the dose depends on the disgust which follows the exhibition, and the administering the dripping soup meat,—causing thereby a nausea and sudden reaction of the spirits, with a consequent diversion of his thoughts from the original cause of the scanto,—we can easily imagine the prescription to be a certain remedy.—Among the higher classes, this scanto or timoria is called a “disgusto” or antipathy; and the saliva receipt is used with the additional belief that the puppy broth is a very wholesome restorative.

The dance does not seem to hold a foremost rank in the amusements, and in some places rarely occurs except at marriage feasts, when it is carried to excess; but where it is indulged in, the reed, with a kind of bagpipe and tambourine, are the accompaniments, and a custom similar to that in the Basque Provinces is adopted. As soon as it grows dusk, all the girls go home at a given signal, as it is considered indecorous for them to prolong the dance in public after that period, though the young men continue it *ad libitum* after the retreat of their partners; but whoever has seen the Jota Aragonese danced on its own soil, with all the life, animation, and joyousness (and one might add indelicacies) which the natives throw into it, will find the Barbagia ballo tondo a very apathetic affair.

The improvisatori are very popular; and the suonatori, or wandering musicians, in equal favor.

At the feste, it is customary to elect some one annually to be the leader and referee upon all matters; and he is expected to pay for the honor by a donation towards the amusements. The women also hold an office by election, and their religious ambition is gratified by the title of “Le Prioressa,” or “Operarie del Santo;”

and their pious and important occupation, which lasts for a year, consists in the arrangement of the affairs of the saint in whose honor the festa is held—such as the dressing and clothing of the image, ornamenting it with flowers, tinsel, &c.

Another usage at some of the feste is the “Corriolu,” or literally “The feast of hunches;” in which the natives of the village contribute a quantity of bread, meat, wine, and honey for the use of strangers. These provisions are broken into pieces, and thrown into hodge-podge on a public table placed expressly for them; and the hospitable feeling which actuates the gift is no less remarkable than the kindness and good will with which it is presented to any applicants.

On some occasions two or three individuals contribute equal shares of meat and bread, which are sent to the church in the morning preceded by the zampagnatori in procession; from thence it is taken and roasted, and at a certain hour is distributed to all who choose to accept it; the men and women standing in separate rows, and according to their ages. The founders of the feast then pass between them, give each a corriolu; and the number of guests present, and the quantity of provisions consumed, instead of being a matter of consideration, are always spoken of with a boast, and as a compliment.

Sa Vardia is a ceremony which takes place during high mass; and while the prayers and praises to the tutelary saint of the village are going on inside the church, the people form a procession on horseback armed with their guns. One by one in formal order they ride up to the door of the church, and having taken off their baretta, they discharge their guns in honor of the saint; and then proceeding in double,

and subsequently in triple, file, repeat at each time the feu de joie and salute. It is a re-union in which all parties may join, the holiness of the act serving as a truce and amnesty for the time; and the banditi and malviventi who may chance to join it are as secure in their holy operation as the saint himself.

Monte Argentu, or Genn-argentu, the Mont Blanc of Sardinia, takes its name from the reflected silvery hue of the blue atmosphere on its snowy summit; the prefix "genne" — a passage or entrance—from the Latin Janua, being the generic term for these mountain passes, such as genne-e-entru, genna-e-crobu-floris, &c. The ascent from the north side is the easiest; and of the three peaks, the Bruncu Spina to the south-west is the 6,243 feet high; the Florisa, about 6,132 feet and the Sciussiu, about 6,118 feet.

From the end of September till May it wears its winter garment; but in some parts the snow never melts.

The view from the summit commands the whole of the island, with the exception of the straits of Bonifaccio, which are hidden by the Limbara and other ranges of Gallura; but the Monte Rotondo—the Mont Blanc of Corsica—rises beyond them, and forms the most conspicuous feature in the northern horizon.

The forests in the Monte Argentu are very extensive, and on the western side are found as high as 4,732 feet. It has been calculated that the upper district of Barbagia contains 11,800,000 forest and timber trees; the central district 32,600,000; and the lower 21,000,000; with 9,600,000 fruit trees; making a total of 75,000,000; independently of the wild fruit trees, which have been calculated at not less than 100,000,000.

To the sportsman Monte Argentu is one of the

best preserves in Sardinia, for, besides the deer and boar, the "Mufflone" is in abundance. Cetti, in his work "*I Quadrupedi di Sardegna*," has given a long dissertation on the latter; but, without entering into his inquiries and differences of opinion with Buffon, it seems to be the Ophion and Musimon of the ancients, and which Pliny* mentions as peculiar to Sardinia. According to some writers, it has been found in Spain and the Balearic Isles; but there is no modern authority for it; nor did I see or hear of it in any of those countries. In its anatomical formation it is neither the deer nor the sheep, but, from a similarity in some points to the latter, it has been called the *Montone Salvatico*, or wild sheep, though the differences are sufficiently great to make the name incorrect. The formation of the tail is different, and the texture of its coat, instead of being woolly, resembles that of the deer; the hair being short and bristly, generally of a dusky brownish red, and whitish in the lower parts of the body. It stands about two feet eight inches high, has much thicker voluted horns, and a thinner body than a sheep; but its cry is so like the bleat of the latter that keen sportsmen have, by imitating that sound, often brought the mufflone into their snares; and in many of its habits and breeding they so much resemble each other, that some have supposed they were originally of the same breed, and that the mufflone are the *fuorusciti* from the sheep-folds. It is very lively and active, but exceedingly timid, and flies at the least sound; and though I was fortunate enough on several occasions to get near them, the moment they perceived me they escaped with the swiftness and bounding step of a deer into the thickets. They are seldom seen alone, and it is said that upwards of fifty have been

* Lib. xxviii. ch. 9, and xxx. ch. 52.

found together ; but the general number is about five or six. The "anzones," the young ones, have been caught, and brought up in the house as a lamb, being easily tamed ; and I have frequently seen them follow about and play as mischievously as a village pet goat. The meat has a flavor of venison, and the tail is considered a great luxury, though I was unable to discover its merits. Next to Monte Argentu, the mufflone is most numerous in the mountainous districts of Patada, Buddusò, Teuladu, Iglesias, and Nurra.

Among the other animals, the Martin and Boccamele require especial notice. Sardinia is the only southern climate where the former is found ; being peculiar, according to Buffon, to cold latitudes ; and, though not so numerous as formerly, is still taken in great numbers, and has escaped that diminutiveness which is the usual characteristic of the Sarde animals.

The Boccamele, sometimes called " donna di muro," " anamele," " canamele," and by the Spanish term, " comadreja," seems quite peculiar to the island. Cetti considers it to be the *Ictis* of Aristotle, and one of the species of weasel alluded to by Pliny,* as forming the connecting link between that animal and the ermine,—well known to the ancients, but in vain sought for by modern naturalists. The boccamele closely resembles the weasel in color of body and number of teeth ; but is larger, has the tip of the tail black instead of yellow, and differs entirely in habits and disposition. It is a most graceful little creature, easily domesticated ; attaches itself to its owner by all manner of playful and endearing caresses and gambols ; and unlike the noxious weasel, is free from any offensive smell ; very delicate in its food, and would suffer from hunger rather than touch any thing tainted or impure. It has acquired

* Lib. xxix. ch. 24

the name of boccamele from its immoderate love of honey, seeking it not only in the natural hives in the woods, but in the artificial cork hives of the peasants, into which it nibbles and penetrates, and sucks the honey from the combs so thoroughly, that the bees frequently die of hunger.

Cetti's work on the zoology of the island is by far the best ; from it Mimaud and all modern authors have derived their information ; and Professor Gene intended to publish the result of his researches ; but I am not acquainted with his work.

The vultures, eagles, and hawks are so numerous, that the annual loss sustained by their depredations is considerable. The shepherds affirm that they not only carry away their kids, lambs, and pigs, but will occasionally make united attacks on young heifers and colts ; and after gorging till they can scarcely fly, leave the remains for the dogs, which will stand awaiting their turn, and not daring to approach until the eagles have left their booty. The shepherds, however, while attending their flocks, prevent many such losses by a sport called "Su Spegu." The carcase of a dead animal is placed in an exposed spot, and the shepherds, who, by practice, can distinguish the birds at a distance when they would be scarcely visible to ordinary sight, as soon as they are seen, conceal themselves with their guns under a heap of boughs and shrubs within gun-shot distance of the prey. The anxiety, suspense, and excitement of watching, are as great as the pleasure of the muffle chase. Floating in the upper sky for a considerable time, the eagle gradually descends by circular flights of several miles in circumference till within four or five hundred yards above the spot, when another halt and hover ensue for some minutes, and, after a second series of gyrations, it makes a rapid and instantaneous plunge,

and grasps the booty without alighting or halting on the ground. At that precise moment, all the skill and quickness of the shepherd are required; for, if he fires before or after it, his chance of success is but small, as the expansion of the wings and the general position of the bird is such at the moment of grasping, that the ball is nearly sure to take effect on some part. The shepherds are good shots, and have been known to kill two in a day.

Blackbird and thrush catching is a favorite amusement, especially in the Ogliastro district, and the villagers make parties of fifty to 100 for the battue, those actively engaged in it being called "Is Pillanadoris." At the morning and evening twilight, nets are stretched across the gullies and vistas of the copses which the birds have been observed to frequent; and according to their high or low flight are the position and shape of the nets, which in the one case are called "su cadalettu," and in the other "su tasoni." They have a double fold, the upper being made to fall the moment the birds fly against the lower, which, in the dimness of the light, they do not see; and the shock received in flying against it so stupifies them that they fall to the ground, when some one concealed in an adjoining bush immediately seizes them, and re-arranges the net. They are then plucked and strung together, eight in a file, which is called a "taccola;" and the mode of preserving them for the market is simple and secure, and somewhat similar to that for ortolans and beccafichi, the necks and stomachs being rubbed with salt, after which they are wrapped in myrtle leaves, and packed so as not to touch each other. The autumn and winter are the seasons for this sport, and each net takes annually, on an average, 3000 birds, which fetch about thirty scudi, or about 5*l.* 15*s.* 2½*d.*

CHAPTER VI.

The Ogliastra District.—Forests.—Rivers.—Port of Portoli.—Watch Towers.—Productions.—History.—An Endowment to a Church, in 1163.—Sarde Language.—Peculiarities and Dialects.—Population and Morals.—Anecdote.—Habits.—Law.—Physic and Divinity.—Schools.—Festa of San Priamo.—Amusements.—Indelicacy of Costume mentioned by Dante.—Practice of sleeping without Clothing.—Early Marriages.—Villages and Noraghe between Aritzu and Macomer.—Gavoi Employments and Manufactures.—Guppunia Fountain.—Sarule.—Le Médecin malgré Lui.—The Altare di Logula.—Shepherd Guest.—Ottana.—Priest's House.—Festa at Noragugume.—Noraghe and Perda S'Altare.—Return to Macomer.—Story of Il Rosario e la Palla.

THOUGH prevented from visiting the interior of the Ogliastra, I obtained many particulars from a very agreeable companion, who had resided many years in that province, and some information from other sources.

Ogliastra, a part of the province of Lanusei, extends from Cala Luna in the Gulf of Orosei, on the north, to Burcei and the Cala Pira, on the south; and is bounded on the east by the sea, and on the west by the Barbagia mountains, Busachi and Isili. It is about 660 square miles Italian, or about 874 English, in extent; ten-elevenths of which are mountainous, but very fertile, and considered to be the richest province in minerals. The country is magnificently wild and beautiful, the greater part of the mountains being covered with forests; and from their proximity to the

shore, the wood is taken by the coasting vessels to the Cagliari district, in which there is, comparatively speaking, but little. In the neighbourhood of Ursulèi, Baunei, and the Montesanto, the number of timber trees is calculated at twelve millions, the majority of which are holm oak; while in the southern part the cork and oak are scarce, but the number of fruit-trees is estimated at four millions, and from the immense quantity of wild olive the province is said to have derived its name.

The most considerable mountains are the Monte Santo, near Baunei, about 2400 feet high; the Fennau range; the Taccu and Tissidu, near Usini; the Monte Cardiga, and the Monte Serpellino, at Sarabus; and among the many stalactitic grottos in their limestone formation, those of Su Mammuccone, in the Fennau district, and Sa Grutta dessu Marmuri, near Ullàssai, are the best. One of the most picturesque valleys, the Taccu Isàra, lying between Secci and Usini, and a gorge of the Monte Taccu, is no less esteemed by the Sardes for its natural beauties than from their belief that it was the miraculous manufacture of a bishop, who prayed and held up a crucifix when benighted in the mountain.

The Flumendosa, the Sæprus of Ptolemy, and principal river of Barbagia and Ogliastrea, rises in the Corru-e-oe mountain, and after collecting various tributary streams, and forming, during three-fifths of its course, a boundary to the two provinces, becomes a moderately-sized river, and empties itself into the sea a little to the north of Sarrabus.

The principal capes on the coast are the Monte Santo and Bellavista, the extreme points of the Gulf of Tortoli; the former a limestone rock, upwards of 2400 feet high, and the latter of granite porphyry, but not

quite so high ; and the Sferra Cavallo, the termination of the granitic mountain of Cuddazzoni, forms an excellent landmark.

The village of Tortoli appears to be the counterpart of Orosei in poverty, filth, and unhealthiness ; and as the residence of the bishop of the diocese, and principal port of the province, the priests and custom-house officers hold a joint thralldom over the ecclesiastical and commercial energies of the place. As a harbour it is, however, but little frequented by large vessels, owing to the badness of the anchorage ; and the custom-house receipts are no criterion of the actual imports, exports, and state of trade of the province, as the small coasting vessels constantly land and receive their supplies at little sheltered coves on the coast, where there are no revenue officers to exact duties. The towers built on the coast by the Spanish government to defend the Ogliastrini from the African pirates, have been converted into Preventive stations, in which some two or three miserable individuals are placed with the idea of suppressing smuggling ; but a basket of fruit, a sheep, and a skin of wine, being better payment than the government can afford to make, the towers are less useful against contrabandism than they were against Corsairs. In the latter capacity they were serviceable as lately as 1812, when the Torre di S. Giovanni di Sàrala was the scene of warfare between the pirates and the Ogliastrini ; and the hard-fought battle and victory gained by the latter in their defence, is still a tale of heroic boast among them.

With great natural advantages of soil and climate, the province, if even fairly cultivated, would yield thirteen times the present produce ; the vineyards, orange and lemon groves, olives, honey, corn, and pastures, at-

testing, even in their neglected cultivation, that nature has given every thing save the spirit of industry.

The wines of Ogliastro bear a premium in the island. Among the white wines, the Malvasia, Vernaccia, Moscatellone, Arista, Farnaccina, Nuràgus, and those of the Lanusei and Ilbono districts, are particularly fine ; and the best red are the Cannonao, Giro, Occhio di Bue, Nieddamanna, and Merdolino. The extent of vineyards in the province in 1839 (and at which period all the following data were made), was 14,819 square stajelli. Cagliaritari, or about 14,600 acres ; and the wine produced amounted to 1,704,000 quartare, or about 1,898,976 gallons, about half of which is consumed on the spot,—a tenth is made into sappa, another tenth into brandy, and the rest, about 511,200 quartare, realised 135,800 lire nove, or about 5412*l*. The average price, therefore, would be about 1*s*. 6½*d*. the gallon ; but those I tasted in Barbagia, and which came from Ogliastro, did not cost as much, and, though of a common quality, were sound and excellent wines. The orange and lemon groves are said to be equal to those of Milis, with the advantage of the fruit ripening sooner, the plant growing more quickly, and the “casiddus,” or layers, taking root and forming trees as large, in the course of two years, as those of ten years old in other districts. The oranges are frequently thirty in a cluster, and the lemon-trees of ten years old constantly bear from six to eight hundred fruit. According to a calculation made on the average of the young unbearing and the full-grown productive trees unitedly, and taking the lowest estimate in bad seasons, each tree is said to bear 100 fruit, with a profit of one lire nove, or 9½*d*.,—a produce and price which were confirmed by what I subsequently saw at Milis.

The olive trees do not amount to more than 150,000; though were the ogliastri—the wild olive,—grafted, the produce would be incalculable; but the premium offered by government for bringing it into cultivation is too small, or the trouble too great, independently of the prejudice, which is as strong as in the other provinces.

The soil and climate are well adapted to mulberry trees; but there are very few, and silkworms are consequently rare; and the care of them would, moreover, be too much for the indolent Ogliastrini; but the quantity of fruit-trees is sufficient to supply the adjoining parts of the Cagliari province, to the amount of 40,000 lire nove, or 1600*l.* English.

Honey, both sweet and bitter, is plentiful, without any attention to improving or increasing the supply; two-thirds of the hives amounting to nearly 47,000, being in the holes and trunks of trees, with probably as many more in existence, though unknown to the honey collectors. The greater part of the honey and wax is consumed in the province, not above 1500 lbs. being sold.

Wheat on the average does not give more than 10 to 1, and barley 20 to 1; but where the soil has been slightly manured or attended to, it has given from 50 to 100 fold increase.

6079 persons are engaged in agricultural, and only 8085 in pastoral life; being the reverse of the proportion in Barbagia; and the pastures, even in their neglected state, afford an ample supply not only for their own flocks and herds, but for those brought down from the mountains by the Barbaracini during the winter months. Their own amount to 200,000, of which about 17,500 are sold alive, and fetch 155,000 lire nove,

or 6200*l.*; and the number of skins and hides sold and exported is 25,950, worth 15,400 lire nove, or 616*l.*; but this includes the skins of wild animals, which on the average fetch 2 lire nove, or 1*s.* 7½*d.* each, while those of domestic animals are sold at half a lira, or 4½*d.*

The establishment of a veterinary school by government, has been but of little use, as the shepherds prefer traditional remedies, or trust to natural causes; but their greatest reliance in a recovery is by vows and invocations of saints, in whose processions will frequently be found some sick animals.

The cheese sold, and which is not a third of the produce, amounted to 10,630 cantars, about 448 tons, producing 159,450 lire nove, or 6378*l.*

The oil obtained from the lentiscus being cheaper than that of the olive, is used chiefly by the lower orders for burning and culinary purposes; but to make it serviceable for the latter, it is previously boiled so as to remove its natural roughness, and make it less astringent and indigestible. After it is extracted from the plant the pulp is boiled down and given to the pigs, being remarkably fattening. The peasants, besides the requisite supply for themselves, make about 20,000 quartane, or about 18,673 gallons for sale, the greater part of which is consumed at Cagliari.

There are scarcely any mechanical occupations in the province beyond those of the absolute necessities of life; and they are of the commonest and most primitive description.

There is nothing in the history of the Ogliastrini distinct from that of the Barbaracini, with whom they had a common origin, and underwent the same vicissitudes; but in the middle ages, when Sardinia was governed by the Giudici, this district belonged to the

department of Cagliari. A few ecclesiastical documents relative to it exist among the archives, in the archiepiscopal court at that capital, and, as illustrative of the feelings and language of the times, an endowment dated about the year 1186, may be interesting :—

“ Eu Judigi Salusi de Lacon, cum mulieri mia donna Jurgia de Unali assolbullu a ciu miu donnigellu Arzoccu a fairi de causa sua su ki bolit. Et eu donnigellu Arzoccu cum lebandu assoltura daba su donnu miu Judigi Salusi de Lacon, ki millu castigat donnu Deu ba laus annus et bonus et ad issi et a mulieri sua donna Jurgia et a matre sua donna Preciosa de Lacon, Fazzula custa carta pro causa mia cantu apo in Trigonìa de Barbaria, kalla dau a Santa Maria de Lozzorai pro donnu Deo et pro anima mia et de fradi miu et de totu sus parentis. Daulli sa domu de Tortoili cum serbus et ankillas cum binias et domestias cum saltu et aqua et semidas et duos ortus tabis et duas masonis de capras et una masoni de porcus et fundamentu cantu apo ingelisoì terras et binias et serbus et ankillas et inierzzu serbus et ankillas et binias et terras et omnia causa cantu illoi apo, et issu ortu dessu kidru de turrele, et omnia causa cantu apo in curadoria de Barbaria proisindi apat sancta Maria, kalla dau pro donnu Deu et pro anima mia et siat in manu de piscobu. Et sunt testimonius donnigellu Turbini, donnigellu Zerkis pro logu salbadori. Et k'illaet-devertere apat anathema daba Pater, daba Filiu, daba Spiritu Sanctu.”

It may be thus literally translated :—

“ I, the Giudice Salucio de Lacon, together with my wife, the Lady Georgia di Unale, permit my Uncle to do what he pleases with his own. And I the Lord Arzocco, having that permission from my Lord Giudice Salucio de Lacon,—whom, as well as his wife, the Lady

Georgia, and his mother the Lady Preciosa di Lacon, may the Lord God preserve unto me for many long and happy years,—make this writing in reference to all that I possess in Trigonía in the Barbágia, to the effect that I give it to the Holy Mary of Lozzorai for the sake of the Lord God, and for my soul; as well as for that of my brother and that of my other relatives. I give the house of Tortoli with men-servants and maid-servants; with vineyards and out-houses; with woods and waters, and paths, and gardens, and bees, and two herds of goats, and one herd of pigs; and whatever fixtures I possess in Girasol,—lands and vineyards, and men-servants and maid-servants; and in Jerzu my men-servants and maid-servants, and vineyards, and lands, and all things whatever I there possess; and the lemon-groves, and all things else that I possess in the province of Barbágia, so that the Holy Mary may possess them as a gift for the Lord God and for my soul. And (I desire) that they remain in the hands of the bishop. And the Lord Turbini and the Lord Zerchi are witnesses for this. And whoever tries to upset this, may he be damned by the Father, and by the Son, and by the Holy Ghost.”*

* This charitable and pious form of benediction is found in documents of a similar character in other countries and ages. Vide those given by Dugdale and William of Malmesbury, where, for example, in the charter of donation and privileges from King Ina to the monastery of Glastonbury, in 725, the royal denunciation of an infringement of his grant runs thus;—“Moreover, I particularly inhibit, by the curse of Almighty God, of the Eternal Virgin Mary, and of the Holy Apostles Peter and Paul, and the rest of the saints, any bishop from doing, &c.” And it concludes with a still more affectionate anathema. “Whoever shall, hereafter, on any occasion whatever, attempt to pervert or nullify

In other documents slight mention is made of different places in Ogliastro; but, with the exception of the Castle of Chirra, which was built about the end of the thirteenth century, and which sustained many severe sieges in the Aragonese and Arborese wars from 1324 to 1475, there is nothing worth recording beyond its general connection with the provinces of Arborea and Cagliari.

The above mentioned document naturally leads to a few observations on the Sarde Language, which assimilates more to the ancient Latin than any of the dialects of Italy; and, like the maintenance of the Roman customs, is a remarkable feature in the island.

The dialects of the northern and southern provinces, though of a cognate basis, have many material points of difference; the former is the purest and most essentially Latin, the latter has a variety of words and idioms shewing a Punic derivation; but those of Alghero, La Madalena, and St. Pietro, are of Catalan, Corsican, and Genoese origin.

As a language, the Sarde has much more of the Roman, Neapolitan, and Sicilian, than of the Piedmontese, Milanese, or other dialects of Northern Italy, and consequently is more harmonious. Italian is used in official transactions, and by the higher classes; and with a knowledge of that language, Latin, and Spanish, a stranger may soon understand the native tongue.

As many Sarde words, such as "aithe," Oh! that it were; "gana," pleasure,—used also by the Spaniards;—"ido," I see; "teracu," a servant; "thiu," uncle; &c., may be traced to a Greek origin, it has been this, the testament of my munificence and liberality, let him know that, with the traitor Judas, to his eternal damnation, he shall perish in the devouring flames of unspeakable torments."

presumed that they were grafted into the language by the Greek colonies ; but so little is known of their residence or influence in the island, that it may more probably be attributed to a Roman introduction after the Greek had been introduced into Italy.

Some of the grammatical peculiarities deserve remark. In the conjugation of verbs the present and imperfect are the only simple tenses, the rest being composed of auxiliary verbs. The perfect is equivalent to the plusquam-perfectum of the Greek ; the future is a compound of the radical verb, and the auxiliary "to have ;" so that, for example, "hap a scriri," "I will write," is literally, "I have to write,"—a compound somewhat analogous to the Romaic formation of the tense, and an usage abolished in Italian, Spanish, and French, where the futures, originally *parlar ho, hablar he, parler ai*, have become *parlerò, hablarè, parlerai*,—I will speak. The use of the articles, *su, sa, sos, and sas*, prefixed to substantives, is somewhat similar to the *el, la, lo*, of the Romance language ;—the former being derived from the "ipse," the latter from the "ille" of the Latins.* The substantives are not declined ; but in the singular number there is an elision of the final consonants *s* or *m*, such as *manu, bellu*, for *manus, bellum*, though the *s* is retained for the plural. The *c* is constantly changed into *g* and *gh*, as *vigesimus, paghe, pighe, lughe, deghe*, from *vicesimus, pace, pice, luce, decem* ; though the reverse is also used as *macistratus, pucnas*, for *magistratus, pugnas*, &c. The conversion of *t* into *d*, as *amade, muda, veridade* ; for *amata, muta, veritate*,—similar to the Spanish ;—the *v* and *l* into *b* and *d*, as *bidda* for *villa* ; the addition

* *Vide* Hallam, "Lit. of Europe," ch. i. p. 17, and Raynouard's "Choix des Poesies des Troubadours," vol. vi.

of the aspirate *h*, as *schire*, *chena*, *chorone* ; for *scire*, *cena*, and *coronæ* ; with many other peculiarities, such as are found in *Ennius*, *Plautus*, *Pacuvius*, *Cæcilius*, and alluded to by *Quintilian*,* are directly inherited and retained by the *Sardes* with greater purity than by any other races descended from the *Latins*.

For farther remarks, especially on the *Sarde* documents, of the eleventh and twelfth centuries, *vide Muratori*.†

It is unnecessary to shew the difference between the *Sarde* and *Romance* dialect, but the following versions of the *Lord's Prayer*, in four dialects of the island, are merely given to exemplify their characteristics :—

“THE LOGUDORO DIALECT.

“Babbu nostru, qui stas in sos chelos, sanctificadu siat su nomen tou. Benzat a nois su regnu tou : Facta siat sa voluntade tua, comente in su chelu, asi in sa terra. Su pane nostru de ogni die donanoslu hoê, et pardonanos sos peccados nostros, comente nos ateros perdonamus sos inimigos nostros. Et nè los lasses ruere in sa tentatione, sinó liberanos de male. Amen.”

THE CAGLIARI DIALECT.

“Babbu nostru, qui ses in chelu, siat sanctificadu su nomini tuu. Bengiat a nos sa regna tua, siat facta sa voluntadi tua, comente in celu, et aici in terra. Su pani nostru de ogni dì dainos iddu hoi, et perdenanos is peccadus nostus, comenti nos aternus perdonaus a is

* *Lib. i. ch. 4 and 9, &c.*

† *Antiq. Ital. med. ævi dissert, 32.*

depidoris nostus; et nè nos lassis arruiri in sa tentationi, sino liberanos de mali. Amen."

DIALECT OF THE WESTERN PROVINCES.

" Pare nostru qui istas in sos quelos, siat sanctificadu su nomme teu; vengat a nois su regnu teu, fasase sa voluntat tua axi comen su quelu gasi in terra. Lo pa nostru de dognia die da nos hoe; i dexia a nos altres sos depittos nostros comente nosateros dexiam als deppetores nostros; i no nos indueseas in sa tentatio, ma livra nos de male. Amen."

DIALECT OF THE LOWER ORDERS.

" Babbu nostru sughale ses in sos chelus, santufiadu su nomme tuo; bengiad su rennu tuo; faciadsi sa voluntade tua, comente in chelo gasi in terra. Su pane nostru de ognie die da nos lu hoe; et lassa a nos ateros is depidos nostrus gasi comente nos ateros lassaos a sos deppitores nostros; e non nos portis in sa tentasione, imperò libera nos de su male. Amen."

By statistical returns made in 1840, it appears that the population of the different villages of Ogliastro amounted to 27,159; but in a census of 1698 are the names of several which no longer exist. Intemperie, the incursions of pirates and vendetta, have caused their disappearance, though no particulars are known except in a few instances, as at Ertili, where a murderous vendetta was carried on by the whole population until they were extinct; and at Manurri, where a dispute in 1776 was the final catastrophe and termination of an enmity which had been consuming them for many years. A young village maiden, called Elena, was so supereminently beautiful, that her hand was sought in marriage by many rival lovers; and her indecision as

to whom she should select only tended to increase their jealousy and ill-will, till one of them determined to possess the object of his affections, or cause a general warfare and vendetta, knowing that if he could not obtain the one, the alternative would be easy; and accordingly, as she was going out of church from high mass on a festa, surrounded by her friends, he went up to her and roughly kissed her in presence of all the villagers. A Sarde author, in describing the state of morals and customs in Ogliastro at the time this circumstance occurred, says, in reference to the young women :—"Le fanciulle si poteano impegnare in qualche consuetudine senza timore dei parenti, e senza essere notate. Quindi non poche quando andavano a ricevere la benedizione nuziale erano accompagnate da quattro o cinque figli."

Such indiscreet and inconvenient family increase would require no affectionate brother to expose his life at twelve paces, or father to make out a case of "servitium amisit" for the lawyers; but the outrageous and heinous crime against heaven and humanity of stealing a kiss in public, could only be atoned for by "guerra al cuchillo." The criminal, after the commission of the fatal act, immediately retired, and the poor girl returned home with her friends, who felt no less than herself that the insult and outrage required immediate vengeance. Headed by her parents, they took up arms, and in the first affray upwards of twenty were killed, besides many being wounded, and the whole village then joined in the quarrel. Like another Helen, she "fired another Troy;" but, unlike her prototype, she died in the arms of her mother from grief, on finding her father, brothers, and all her male relatives had fallen in the subsequent engagements;

and this deadly contest was carried on till the few survivors retired from the village to escape further vendetta and the misery of loneliness.

Occidit una domus ; sed non domus una perire
Digna fuit. Quà terra patet fera regnat Erinnyes.
In facinus jurasse putes. Dent ocyus omnes,
Quas meruère pati, sic stat sententia, pœnas.

OVID, *Metam.* lib. i. v. 240.

There are many other instances where districts have been depopulated from causes equally trivial.

Robberies were formerly so frequent, especially in the district of Sarrabus and Ursule, that a stranger could never venture there, and the annual average of murders in those parts was 200 ; but in the twelve years from 1818 to 1830, between one and two hundred only came within the cognisance of the government ; and at the present time, the fuorusciti amount to 180 in the Ursule district, according to statistical authority ; but the real number, and known only to the relatives, has been calculated in both cases at double that amount.

The Ogliastrini being so geographically hemmed in, have but little intercourse with the rest of the island, and seldom seeing strangers,—except those who trade along their shores, which are the “ultima Thule” of Italian civilisation,—are but slowly emerging from their hereditary habits and ideas. The littoral population having been subjected to constant incursions of the Corsairs, had acquired a similar taste for depredation on those who landed for commercial purposes. Captain Smyth alludes to this subject, and several very recent instances prove that they still retain their treacherous and inhospitable spirit.

The mountaineers, in their wild and vagabond life,

had, until lately, still more vague ideas of the rights of property ; and the wife was the aider and abetter of the husband in his crimes, having been taught from her youth upwards to admire valor in vendetta, and skill in robbery, as the highest qualification of a lover or husband. The gun and knife were all his store, and with a kind of mask or domino he would wander about and obtain what he required at the cheapness of his own, or the expense of his opponent's life, on both of which he would look indifferently. The quality of food was of little consideration, the flesh of an ass or horse being common diet, and the foal taken from the pregnant mare a luxury.

The shepherds, with their long hair saturated and shining with lard, never washed themselves but on the occasions of returning home for a festa ; and if their ablutions were not made in one of their favorite streams, they would put their face and hands into the holy water of the village church, and after desecrating it with their filth, would drink it, imagining that it would be as beneficial in spiritual as in corporeal cleansing. The dirt, too, could not have been of a very slight incrustation ; for, according to their superstitious ideas, the besmearing their faces and clothes with filth, had the effect of fattening their flocks and herds. But these customs have happily disappeared in most parts of the province ; and the Sardinian government, however imprudently and inconsistently it may have acted in some of its measures, has done more to ameliorate these people during the last twelve years, than was attempted during the whole of the Aragon dominion. The laws, however, increase litigation and excite new passions. For this purpose, nearly a hundred attornies render their important assistance by practising in the province ; and,

by an ordinance of the 27th July, 1838, a tribunal was constituted at Lanusei, consisting of a prefect, three assessors, an advocate-general, an attorney-general, with his underlings, and an advocate for the poor (*avvocato dei poveri*), with a proctor and secretary. The total annual salaries divided among this honorable and learned society, are 8,300 lire nove, or about 332*l.* sterling; and it is evident that peace and justice can no more be established at this price, than can religion and piety by the clerical body, who are as badly paid, and whose total number, including monks and all connected with them, is upwards of 210, or one in every 134 persons.

The medical department consists of five doctors, two surgeons, and thirty-three phlebotomists, though in five villages there is not one of the latter; and in fourteen villages there is neither a midwife nor an *accoucheur*; and the efforts of these forty illegitimate sons of Esculapius are said to be both constant and successful in sending into the other world those whom nature probably intended to have remained in this; so that it is difficult to say which of the three professions do the least harm to the souls and bodies of the 27,159 individuals subjected to their respective neglect and ignorance.

Primary schools were established in twenty-four of the villages, but without much success, and are said to receive as many as 280 children; but, including these, there are not 900 of the population at all instructed; and as not more than eighty of the children acquire much beyond the common rudiments, there remains in the entire population of the province, about one in forty-five who can read and write.

In proportion to their ignorance, all classes indulge equally in the celebration of feste, of which the most

famous is that of St. Priamo, but I could not ascertain the cause of his apotheosis and exaltation to the highest regions of Ogliastro glory. The church dedicated to him is situated on the side of a steep granitic mountain a few miles to the south of Sarrabus, commanding an extensive view of the country, and well adapted for festivities. The uncertain filtration of water through some crevices of the rock into a small reservoir, has originated the popular belief, that it does not appear until the festa of the saint, on which day, like the blood of St. Januarius at Naples, it flows and appears in full miraculous convenience. On the morning previous to this great day, the Ogliastrini assemble here from all parts to build their huts of boughs and shrubs, and the evening is passed in visiting their neighbours, and in arranging for their feasts. On the following morning the wooden image of St. Priamo, with his silver branch, is brought in a cart, adorned with a canopy and the usual ornaments, followed by a multitude of devotees and bare-footed penitents; and in the evening, the relics of the saint are carried about by the ecclesiastical, military, and other authorities; the monks and militia with their respective standards displayed, forming the most important part of the procession, with the assembled population in the rear. Having deposited the holy remains at the church, the evening is spent in amusement; the ballo tondo, zampogno, fife, tambourine, and improvisatori having each devotees as numerous and sincere as St. Priamo; and at a later hour, in their green tents illuminated with little lamps, the song, the supper, the private dance, the discharge of guns and fire-works, and every species of hilarity are continued till sunrise; when, if not too much fatigued by these agreeable vigils, they proceed to matins in the church. The mid-day mass,

however, is the common rendezvous, and a procession is then formed in which even the oxen that had drawn the cart containing the effigy, and the horse that had carried these relics, have especial honors paid them, and are decked with colored ribbons. But the effigy itself is now too holy to be drawn by quadrupeds; it is carried on the shoulders of four of the most devout villagers; and the relics are carried in the bosom of a chosen priest, surrounded and guarded by the ecclesiastical and military forces, both of whom are incited to these deeds of religious valor by the sounds of the band of *zampognatori*. The whole cortège following joins in the “*deis Gosus*,” the hymn in praise of St. Priamo, which continues till they arrive at the church; whereupon the blessed saint and the *ballo tondo* are united in a common uproar; kissing his silver palm, and the white one of the damsel’s, are equally matters of devotion; the fastings are converted into feastings, and these pious and pleasing occupations terminate in a general dinner. The afternoon is spent in horseracing and other amusements, such as riding at and cutting through with their “*scia-bole*,” or long knife, the neck of a fowl suspended by a string; and, after repeating the conviviality of the preceding evening, they return to their villages on the following morning.

The *Ogliastra* costumes, many of which I had an opportunity of seeing at the festa at Fonni, are, in some respects, similar to those of *Barbagia*; but the widows wear a large dark cloth round the head as a turban, with the ends spread out and falling over the shoulders. A red kerchief, thrown lightly over the head, hangs down to the shoulder, with a narrow white worked band called “*la bittula*,” worn underneath it to confine the hair, after the old Roman fashion—“*Vitta*

coercuerat neglectos alba capillos." * A small outer jacket of black velvet, open in front, is worn over a very short bodice of bright-colored silk and brocade, loosely laced in front, and so low as barely to support the bosom ; there are no stays, and the shift is of slight service for either clothing or concealment : consequently the bust is exposed to an unconscionable extent. The petticoat is of light brown cloth, very full, and between it and the bodice is a neutral ground of protruding shift, which by no means adds to the decency or delicacy of the whole dress. It is probable that this costume, with even less concealment, has existed for several centuries, for Dante alludes to the dress of the Barbagia women in terms which prove that it was infinitely less decent then than that in the present day. In the *Purgatorio*, † Forese, in denouncing the immodest dress worn by the women of Florence, where, at his death, he left his Nella, says,—

“ Che la Barbagia di Sardegna assai
Nelle femmine sue è più pudica
Che la Barbagia dov’ io la lasciai.”

and this is partially explained by the subsequent observation, ‡—

“ Alle spacciate donne Fiorentine
L’andar mostrando colle poppe il petto.”

Among the commentaries by Lombardi, Landino, and others, are the following passages :—

“ In Insula Sardinia est montana alta quæ dicitur ‘ La Barbagia ’ et quando Januenses retraxerunt dictam insulam de manibus infidelium, nunquam potue-

* Ovid. *Met.* lib. ii. v. 413. † Canto xxiii. verse 94.

‡ Verse 101.

runt retrahere dictam montanam, in quâ habitat gens barbara et sine civilitate, et fœminæ suæ vadunt indutæ subtili ‘pirgolato;’ ita quod omnia membra ostendunt inonestè. Nam est ibi magnus calor; et notat Florentiam barbagem similitudinarie quia vadunt illæ dominæ scollatæ, et ostendunt,” &c. That this custom prevailed on the continent at that time may be also collected from the note of Lana on this passage of Dante. He says, “Or questa Barbagia nell’età presente è seminata per ogni luogo. In Francia ed anche nel Piemonte le donne portano le mammelle aperte. In Alamagna nel Ducato di Gheller ed in altri luoghi entrano donne ignude ne’ bagni ed in letto con uomini a loro non pertinenti. Per le cittadi, e terre d’Italia come si facciano, e reggano le donne, Dio lo sa, e ancora gli uomini del mondo; e certo a chi ben considera li costumi della terra sua non converrà per fare tal comparazione andare cercando nè Barbagia nè altro luogo, ma potrà dire con Marziale, ‘In mediâ Tibure Sardinia est.’”

However true may be the assertion of the poet and his commentators, relative to the usages and costumes in Sardinia and other Italian states during the thirteenth and fourteenth centuries, they do not apply to the present time. The dress “pirgolato,” whatever it may have been, is now unknown by name, nor is there any account or tradition of what it was; but a custom, corroborative of the above assertions, still prevails not only in Barbagia, but in other parts of the island. The Sardes almost always sleep naked, married and single; and no matter how many may be in the bed,—father, mother, and children,—all are in a state of complete nudity,—a practice I had several opportunities of witnessing. The accounts of the morality of the

women in the present day are conflicting ; but there is no doubt that many live in a state of concubinage till they can afford to marry, and that little notice is taken of that condition unless deserted by their lovers, when the relatives not only wreak their vengeance against the man, but consider his victim a degraded person. In all cases the men are extremely, but unnecessarily, jealous ; for either as mistresses or wives, the women are seldom faithless.

Early affiances and marriages are very common, though the priesthood has laudably endeavored to abolish so improper a custom. Children far below the nubile age are given and received in betrothal, not only with those of equal age, but it occasionally happens that a man of twenty or thirty takes home, adopts, and educates the child who is to become his wife. And this is done, as a Sarde author observes, not only to confirm with the bonds of relationship, a peace which may have been made between two families after vendetta, “but also for reasons less respectable,”—“*ma anche per ragioni meno rispettabili.*”

We may now return from Ogliastro to Barbagia, and pass through the villages from Aritzu to Macomer with a hurried step, as there are but few objects worth mentioning. The villagers of Gadoni speak of a mass of rock called Larentulu, about 140 feet high, and forming in shape a natural tower, as a great wonder ; and among the many stalactitic caves in the calcareous rock is the Gruttas Albas, about 230 feet high in the interior, and according to hearsay,—for I did not see it,—very extensive and rich both in stalactites and stalagmites.

The country, as well as that above Meana, is well wooded ; and the government having persuaded a few

individuals to graft the wild olive, about 4000 have been done with great success.

The head-dress of the women of Meana and Azzara, is a colored band, "*sa tiazola*," about seven feet long and six inches wide, twisted over the head and under the chin, and then fastened on the side of the head with a pin, or in a bow, so that the ends, which are generally embroidered, hang down very gracefully.

I much regret having omitted to visit two Noraghe in this district, called Norza and Ere, as I subsequently heard that some of the stones are said to be cemented together with a kind of clay, and that the entrance is triangular; but the existence of these peculiar features is not confirmed by La Marmora, or other reliable authorities.

At Sorgono, Austis, Tiana, Ovodda, and Lodine, the traveller will find Cowper's idea fully borne out,—the expression being slightly altered,—that, "God made the country, and man made the village;" for they are the quintessence of every wretchedness that can be imagined or realised; and the stranger can do little else but speculate how it is possible that man should so utterly neglect the benefits which the All-giving hand has bestowed on him in the unbounded means and riches of the surrounding scenery.

I had vainly hoped, when getting out of the wild mountainous districts, to find some amelioration in the condition of the villagers; but Gavoi, in the prefecture of Nuoro, was no less wretched. On approaching and crossing the Gusana stream, the dell, the bubbling water, and the overhanging hills, carried one to the Schwartzwald, and everything seemed to breathe rural happiness, comfort, and cleanliness; but a steep ascent of half-an-hour took one to the centre of the miserable

village. In a population of 1,450, not above four pupils attend the school, and, on the authority of one of the principal inhabitants, there were not twenty in the whole village who could read. But there were four churches in, and one outside, the village; with priests in proportion. Three-fourths of the men are "cillonarij"—engaged in buying, carrying about, and selling, in all parts of the island, the "cilloni," or coarse colored woollen bed coverlets, and other merchandise of a similar character, such as the "saccu de coberri," a piece of common black cloth, about seven feet and three quarters long, and about four wide, worn in wet or cold weather over the shoulders; the "canovaccio," or rough towelling; the "cappio scorsojo," or "soga," a kind of shoulder-belt or sling for carrying goods; the "bersaccia" or saddle-bags; and the "orbace" and "forese," or common carpetings and cloths,—all of which are made in the villages of Barbagia. The number of looms in that province in 1833 was 4,134; and in Ogliastra, 6,462; and in the little village of Meana, there are now 250 at work. But though it may appear to be many, an idea of the Bradford and Leeds of Sardinia may be formed by the fact that the total amount of the value of the produce, beyond what is required by the manufacturers themselves, and for the province, does not exceed 13,000 scudi, or about 2,496*l*. The primitiveness of their looms is on a par with that of the article worked; the great disparity in the number of threads in woof and warp reminding one of the extant specimens of ancient Egyptian weaving; and as if done without any system,—for in one inch of a piece of worsted bed coverlet which they were working, there were sixteen threads in the warp, and eleven in the woof. This will explain the quality and texture of

their manufactures, and prove them to be rather different to those spoken of as articles of luxury in the days of Varro, who, according to Nonius Marcellius, * states, † “*In omnibus rebus bonis quotidianis cubo in Sardinianis tapetibus,*” — “Among all the good things of daily use, I lie down on Sardinian carpets.”

The Gavoese who have no energy to work at home, wander about the country, carrying on a miserable retail trade in these articles, and consume a large portion of the profits in the voyage, and in the wine-flask on their return home; a desultory and debauched life, which seldom allows them to attain their sixtieth year.

The villages of Ollolai and Olzai are of the same stamp as Gavoi, and a traveller may wend his way without visiting them, with the certainty that he is a gainer by the omission, unless a bumper of the liquid crystal of the Guppunnio fountain tempt him to pledge the health of that Arethusa of the province.

Ollolai, once the metropolis of the province, was split into two factions in 1470, and so fierce a warfare was carried on that the greater part of the inhabitants were its victims; and in 1590, a fire consumed three quarters of the town, from which period it has never risen from its ashes, but has gradually sunk to its present insignificance.

During my previous wanderings Nule appeared to be the climax of all the misery I had then seen, but an unlimited exaggeration of it would fall short of the barbarism of Sarule, which, on this account, is worth visiting. I arrived there at a very early hour, when groups of naked and half-naked children, with their elders in a very little different condition, were turning

* De Genere Vestimentorum, p. 567, “Tapete.”

† Varro; Hercule Sacraticeo.

out of doors with the dogs and pigs,—the general uprising, in fact, of the combined quadruped and biped force of each “domu dessu fogu.” If one can imagine Pompeii, without the classical romance, galvanised into life, with animated beings lent for a few hours to give an air of vitality to its cold empty walls, one can get a faint idea of the appearance of the streets of Sarule at sunrise. In wandering through them my principal object was to learn the site of the Altare di Logula in the vicinity, and I cannot venture to say to how many I applied for information; but, though a few had heard of it, none knew the exact position. From the numerous inquiries, and from the rarity of a traveller halting among them, the village was soon in a commotion, and their curiosity brought them around me. Happening to have a book in my hand, they pronounced me, in the course of two minutes, to be a doctor, because I read;—and a very learned one from Terra ferma, because I was going to look for treasures,—for my book could be nothing else but a history of them.

The having twenty questions put in return for one asked, would have been a trial of temper and patience, had not their absurdity and originality in some degree counterbalanced the loss of time. Finding all my enquiries utterly profitless, though I shewed them La Marmora's sketch of the Altare, and made my Cavallante explain it, I was preparing to start from this hole of misery and ignorance, when a man came up in breathless haste to tell me he knew of a Sepoltura de is Gigantes in the neighbourhood; and that as I was of Terra ferma, and a doctor, he would shew it to me; adding, at the same time, that he was ill and hoped I would cure him. As it was unlikely my diploma of

M.D. would be asked for, I neither assented to nor repudiated my new title, and, *Médecin malgré moi*, I took him up behind me on horseback, and we started. Fearing, from experience of the general notion of the people on these subjects, that he was confusing *Noraghe*, *Perdas Lungas*, *Perdas Fittas*, and *Sepoltura de is Gigantes*, one with the other, I impressed very strongly on him that the *Altare di Logula* was the sole object of my search; but his continuous answer was “Yes, whatever the *Sepoltura* is, or whatever *Vossignoria* may call it, I know where it is, and that a giant was buried there; but (continued he, clearing his voice, and commencing a sentence from which might have been expected an archæological disquisition on the *Altare*) what shall I do, *Vossignoria*, for the pain in my side?” On assuring him that he should have my advice as to his complaint if he found out the spot, and not otherwise, he replied: “Yes, *Santi Numi*! I will shew you an *Altare* or any thing you like; but what am I to do for my fever?” The “*tutto che vuol Vossignoria*” alarming me lest he should conduct me to the wrong place, I agreed to the bargain that the fever should also be attended to when we had reached our destination. Here he took up my words,—“Yes, *Vossignoria*, I have seen the *Sepoltura* and know the *Altare*;—wonderful people the ancient giants;—but what am I to do with the pain in my left leg?”—“*Vediamo l’Altare*,” was my prescription; but he renewed the charge:—“Enormous stones, *Vossignoria*, at the *Sepoltura*; giants must have placed them,—wonderful,—ma, *Vossignori*,—my wife has had a pain in her head for the last fortnight, and my daughter has no appetite: what can *Vossignoria* do for them?”—“*Repetatur haustus*,” thought I; and “*Vediamo l’Altare*,” was

prescription No. 2. For a full hour we were thus hammering at each other to bring out a single spark of information on the subjects uppermost in our minds, his classical and topographical knowledge seeming as dependent on my medical skill, as my prescription and fee were on his discovery of the Altare. After rambling over hills and vallies, we turned off from the path into some uncultivated ground, studded with wild olives; pear, and other trees; and amid them, on a little mound, was the Altare, distant an hour three-quarters, in a W.N.W. direction from Sarule. In this interesting Sepoltura, the foss or grave is thirty-five feet long, two feet ten inches deep, and three feet four inches wide inside; the sides being large loose masses of granite without any superincumbent slab, as in other Sepolture; but at the back of the stele or headstone are some pieces blocking up the grave for about eight feet, which most probably were used as the covering. This stele, which inclines slightly forward facing the S.E., is six feet six inches wide at the base, six feet three inches in the upper part, six feet two inches high, and one foot three inches thick, with an outer raised border about an inch deep, and has no aperture or entrance at the base. On the ground is an elliptical shaped stone, five feet two inches high, which evidently stood on the top of, and formed part of the stele, with which it corresponds in width and thickness, and presents a shape quite analogous to those in other Sepolture. The crescent, composed of detached stones, of which the stele is the centre, is about twenty-two feet in diameter. A venerable old tree overhanging it, hallows the spot, and in the immediate vicinity are the remains of another Sepoltura, but so dilapidated that it was not worth measuring.

Whatever may have been the original use and inten-

tion of the Altare, a lamb was sacrificed and roasted on it for my breakfast; and my invalid cicerone having shared a few mouthfuls, returned in great haste to Sarule, giving me with his parting blessing, a delicate intimation that I was a very wise man for having given him some pills, and a very foolish one for having taken so much trouble to measure a mass of old stones. His absence was supplied by another companion at my meal, a shepherd, who was wandering with his flocks; and who, after a series of stories about the banditi and malviventi of the neighbourhood, with questions as to Altare on Terra ferma, and if we had living "gigantes" there,—became positively indignant at my declining to accompany him to spend the rest of the day at his ovile. Repeated thanks for his proffered hospitality and kindness, with assurances that I was obliged to proceed onward, would not calm his wounded pride at what he supposed was pride on my own part; and he was evidently as punctilious and etiquette-ish as if it had been a return visit in London or Paris.

A descent through a lentiscus wood, blanched by the wild white rose trailing over it in the greatest profusion, leads to the large valley of the Tirso, and to the little village of Ottana, once a town of considerable importance, and see of the diocese which was transferred to Alghero by Pope Alexander VI., about 1493. The remains of the Cathedral are just visible in a corn field adjoining the village; but the church now used, and which formerly belonged to a Benedictine Monastery, is a small but elegant specimen of the Pisan architecture, and in many respects similar to that of Bisarcio and Ardara; but having no aisles, the high naked walls without windows have a sombre effect, and the light is

scarcely sufficient to see the old stone benches and large seats by the altar, and the curious stone pulpit.

The high mass was just finished, and, being a festa, the population were in their gay attire—a comfortable and exhilarating sight after the dreariness and filthy tatters of the Sarulese; and on arriving at the priest's house, I found some twenty men had adjourned there to refresh themselves with a little wine, after acting as chorus in some chant or litany.

The villages of Noragugume and Dualchi have nothing remarkable, except the often-mentioned contrast between the dark volcanic stone and the cactus-hedged enclosures, enlivened with the bright tints of the almond, apple, and pomegranate.

The Noragugumes were celebrating their festa of the Madonna d'Itria, and while some devotees were crawling on their knees from a distance of 150 yards to the church, repeating the necessary quantum of Ave Maria and Pater noster, nor rising till they had reached the altar, and had kissed the feet of the tinselled image, the ballo tondo was going on close to them with much energy. On one of the little volcanic eminences near Dualchi, a strong hot evaporation frequently takes place in such force as to appear like smoke; but the odour not being unpleasant, the shepherds in the winter warm themselves by it, and without feeling any ill effects.

The Noraghe most worth visiting in this district are the Cuddaris, Biriola, Barile, Piddeo, Cubas, and Uana; and near the Baldulaza are three Sepulture de Gigantes, with two others near the Noraghe e Ponte.

The Perda S'Altare, one of the best of the Sepulture, is remarkable for the thickness of the sides of the grave; the total exterior length of which is fifty-

seven feet, and the width twenty-one feet five inches, though the length of the actual foss is only thirty-nine feet seven inches, and the width nine feet two inches. The crescent, which is formed of a double row of detached stones, is fifty-seven feet in diameter.

The stele is subdivided into three pieces, of which the largest is six feet three inches high, seven feet eleven inches long, and one foot eleven inches thick, with a raised border two and a half inches high, and an aperture at the base one foot nine inches high, and one foot eight inches wide; the second is five feet nine inches high, three feet four inches long, and one foot eleven inches thick; and the third is wanting. The superincumbent stones covering the grave are very large, one being ten feet three inches long, by seven feet two inches wide, and one foot eight inches deep.

From the Perda S'Altare I returned to Macomer, and this excursion may be concluded with the narration of an event said to have occurred towards the end of the last century, and which well illustrates the general remarks on the character and habits of the mountainous races of whom we have been lately speaking; but the embellishment and exaggeration, which have been probably added by time and repetition, have invested a tale founded on facts, with an air of improbable romance.

In naming the villages of Esterzili and Tertenia, it should be mentioned that the story is not legitimately fathered on them; but having forgotten the real localities, these are assumed for convenience, as well as the names of the actors in the little drama.

A shepherd, who had acquired a competence and had settled in the village of Esterzili, was the father of

a son, Martino, and two daughters, Donata and Biangia, who were brought up with as much care and education as a tender mother and the village curé could bestow. Though the ardent impassioned temperament of the eldest, Donata, was frequently and insensibly cooled by the quiet placidity and gentleness of Biangia, the difference of disposition had not estranged their reciprocal love as sisters, and on attaining womanhood the Sarde Minna and Brenda became the objects of general admiration, no less for these different qualities than for the personal charms with which nature had endowed them. Every day seemed to add a ray of additional loveliness; but before any rivalry arose to disturb the perfect harmony of their affection, Biangia was summoned to attend the deathbed of her uncle at Tertenia, and to reside for an indefinite period with her widowed and childless aunt.

The pangs of separation were the first that had wrung their young hearts, but the thoughts of Donata were soon weaned from the subject by the presence and importunity of the many lovers who sought her hand. None, however, found favor in her eyes, as her affections were already centred in Raimondo, the only son of her father's old and dearest friend; and having been early playmates, their fondness as children was converted in riper years into admiration on his, and headstrong passion on her part; and his intimacy with her brother Martino,—for both the young men followed the hereditary pastoral employments of their fathers,—was an additional passport to the freest intercourse. But Raimondo's heart was not thoroughly won, though the fascination of personal attractions allured him continually to her society; and devoid of those pure feelings which only real love can give, he profited by her un-

disguised attachment, and in an unguarded moment basely took advantage of her weakness to betray her.

A few months rolled on without discovery of her disgrace, the parents on both sides silently congratulating themselves that their bonds of friendship would be probably still further rivetted by the attachment and eventual marriage of their children ; but some difficulty having arisen to Raimondo relative to pasturing his flocks near the sea shore during the approaching winter months, he was obliged to leave Esterzili and proceed to Tertenia, in which neighbourhood they were then grazing. Disturbances among the shepherds, attended with vendetta, detained him there during the whole of the winter ; and his leisure hours were spent in the society of Biangia, for whom he had always shewn a preference, but who had never suspected that her sister's childish friendship for him had assumed the form of love, and by her absence from home, was unaware that any attachment had been openly avowed.

The guilty bosom of Donata dared not divulge her passion, still less the criminality of its indulgence, even to her from whom nothing had hitherto been withheld ; and in the conflict of feelings raging in Raimondo's heart, self-reproach, the dislike of those we have injured, satiety of an object too easily possessed, and the calm contempt, in cool moments, for too strong a demonstration of feminine passion,—all combined to attach him to the tender softness and retiring modesty of Biangia. His long cherished, though never divulged, partiality for her was now matured by daily intercourse, and the winter residence with her not only confirmed his love, but enabled him to gain her own, with the promise of her hand in marriage. The wrongs, the injuries done to Donata soon ceased to disturb his con-

science, or were stifled in the selfish enjoyment of the unbounded love and confidence of Biangia ; and such was the fatal result of his first evil step, so easy is the second, and so hardened, rather than warned, was he, that her virtue was not free from his temptations, and her innocence and simplicity soon fell before his headlong passion. If there could be any palliation for this act, it is, that concubinage before marriage, as lately mentioned, was a constant practice in those districts, and but little opprobrium rested on the parties if they were subsequently married. The connection, however, lasted only a short time ; for, in an affray with the shepherds, one of them fell by his unerring gun, and he was unable, on account of the consequent vendetta to return to Tertenia. But murder was not the only crime that made him an outcast in mind as well as in person ;—conscience had made him a double coward, and the gun and knife of his enemy would have been a welcome exchange for the bitter thoughts of his perfidious treachery. The vendetta was, however, sufficient nominal excuse for his absence in the eyes of all except Donata and Biangia, to the former of whom the news was sent that he had become a fuoruscito for murder. The shock, on receipt of the intelligence, was doubly severe, as at this period she was expecting his return ; and now that was impossible ; and though no one, save her mother, to whom she had confessed her frailty, was aware of her advanced pregnancy, her condition and the results must soon be manifest to all her acquaintance. In despondency and misery, she requested her sister to return home immediately, assigning no other reason than that she was ill, and had something important to communicate, and conjured her, by all their early and dearest confidence, to start without delay. Biangia's grief and

thoughts on the loss of Raimondo never allowed the idea to enter her mind that her sister being ill, and the news of his becoming fuoruscito could be at all connected with each other ; but she started in the course of a few days for Esterzili.

It happened on the day of her journey, that Donata, walking in a neighbouring wood, had accidentally taken the path by which Biangia would return home ; and while wandering through the forest in deep meditation on her troubles, tripped against an unseen stump of an old tree, which not only dislocated her ankle, but produced in her fall such a shock and internal injury, that she was unable to move from the spot where she fell, and swooned away into perfect insensibility. The few unconscious groans that escaped her, had however, reached the ears of Biangia, who, in passing by, was startled by the sounds, and went immediately in search of the cause. Her horror on beholding her beloved sister in such circumstances, so overpowered her that, for a few moments, she could render her no assistance ; but she speedily recovered sufficiently to run home and summon her parents. Donata, still senseless, was taken home, and placed for the last time upon her bed. Death was inevitable ; medical advice, had there been any, would have been useless ; and the curé having administered the sacrament and extreme unction, she requested to see her sister alone. In those death-bed moments she spoke in such confused, desultory, and incoherent sentences, that Biangia could only collect her sister's dying request to tell him that she still adored him, still believed in his honor and constancy, still looked on him as her husband, and charged her to love him as a brother for her sake. The word "him" was an enigma to Biangia, and in vain she asked to

whom it referred ; but her strength was failing, she sank, and her final expiring breath pronounced the name, " Raimondo."

"She died, but not alone ; she held within
A second principle of life, which might
Have dawn'd a fair and sinless child of sin ;
But closed its little being without light,
And went down to the grave unborn, wherein
Blossom and bough lie wither'd with one blight."

Struck to the heart by the fearful disclosure, Biangia fell senseless by the side of her sister ; and the parents, surprised at the lengthened interview, on entering the chamber, beheld, extended on the same couch, a dead and a senseless daughter. Biangia was removed to another room, and was seized with an illness which terminated, in the course of three months, in a premature delivery.

But deep as was the agony of her afflicted family, on the discovery of this fresh addition to their misery, no bounds could restrain their wrath and indignation on hearing that Raimondo was the author of the double crime and misfortune.

Over the yet warm but lifeless body of Donata, Martino vowed, with a solemn oath before Heaven and man, to revenge the double calamity, and that not even the conventional form of truce and quarter should be observed in carrying out his deadly vendetta.

The excitement caused throughout the village was so intense that the greater portion of the inhabitants assembled with the attitadoras to pour forth their lamentations. Standing around the corpse, their howlings and moanings were mixed with imprecations on Raimondo, and appeals for vengeance ; and Martino, during a pause, renewed his oath, and swore by the

rosario which he held (belonging to Biangia), to attempt his life under any and every circumstance. The oath was made while all around were hushed and silent ; and it had scarcely escaped his lips when an unknown voice exclaimed, " The bullet shall be harmless, and the rosary dangerous !"

Every effort was made, but unsuccessfully, to discover from whom and from whence the solemn words proceeded ; and the warning and prophecy so startled the assembled party, that the attitude abruptly terminated.

In a few days Donata was buried, and followed to her grave by all the village ; but it was discovered on the following morning, that some one during the night had placed a small crucifix as a head-stone to the grave, and marked out with fresh flowers the letters *D.* and *R.* Inquiries were instituted, but it was never ascertained who had paid this last tribute of regard.

Two years passed away, and Biangia still refused to appear in public, or interest herself in anything beyond her infant ; and although Raimondo had frequently been heard of in his wanderings, he had never crossed the path of Martino ; but a fresh disturbance breaking out between the *fuorusciti* and the shepherds, the latter was again summoned to maintain his rights and oppose the aggressors.

The contest had been carried on for some days, when, in an unexpected attack, several of the shepherds were killed, and among the wounded, Martino fell senseless to the ground ; and, determined on giving no quarter, the *fuorusciti* rushed upon them to complete with their *sciaboli* the massacre they had commenced. Raimondo found Martino weltering in his blood. He had long heard of the vow registered against himself, but immediately stood forward as the champion of his fallen

friend and foe, and bore him from the scene of conflict, staunched his wound, and rendered every assistance. Martino gradually revived, and found himself in the arms of Raimondo ; but not a word escaped the lips of either during the minute they gazed on each other—a minute which brought every occurrence of the last three years before them in the most accurate and vivid colors. Raimondo continued his services in silence, and finding Martino sufficiently recovered to be able to stand, uttered with a firm voice, “ Now take my life.” Martino scanned him from head to foot, paused, and at length replied, “ Il giuramento e vendetta,”—“ My oath and vengeance.” They once more separated, and Raimondo, in proceeding onwards saw on the ground near where Martino fell, a rosary, which he instantly recognised as belonging to Biangia, and which he had often used while in her society. He carefully preserved it, and, having joined his companions, accounted for his absence by an explanation of what had occurred with Martino.

But they were soon to meet again.

In another affray a few months afterwards they were thrown face to face, and Raimondo, who had lost his gun in the contest, stood weaponless and defenceless before him. Folding his arms leisurely, he did not stir from the spot, but steadily confronted Martino, who, though only ten paces from him, deliberately levelled his gun and fired at him, exclaiming, “ Il giuramento e vendetta.”

Unscathed, unstartled, and unmoved, Raimondo quietly opened his mastrucca and veste di pelle, and extracted from the latter a bullet ; then, inserting his hand inside his shirt, brought out a silk kerchief, much torn, but carefully folded and suspended round his neck. He opened it, and a rosary fell to the ground.

A pause ensued ; and Raimondo, taking them up, placed them together with the bullet before Martino, who in an instant recognised his sister's rosary which he had lost in the last encounter, and the kerchief, a favorite one he had some years previously given to Biangia, from whom Raimondo had received it on the day he left her at Tertenia. This, the only memorial he possessed of her, had now with the rosary stopped the ball from entering his bosom, and as Martino stooped to pick them up, Raimondo's words again fell on his ears,—“The bullet shall be harmless, and the rosary dangerous.” Not a look or a word more passed, but they again parted ; and Martino, on his return home, narrated all that had occurred, and the extraordinary fulfilment of half the prophecy produced so firm a conviction that the other half would be realised, that the feelings of wrath and revenge were shaken, and softened also by the recollection of Raimondo's forbearance and kindness to him in the hour of need and danger.

While the family were discussing this strange prediction, Biangia's child had been playing on the floor with the kerchief and rosary, and after accidentally tearing the one, and breaking the string of the other, took a piece of the rent silk and a few beads into a corner, where Martino's gun was lying, and which (having forgotten to discharge it) he had carelessly thrown down on entering the room. The child, unseen and unheeded, amused itself in stuffing the beads and silk into the muzzle ; and, having thus lost his playthings, returned to his mother's side.

On the following day, Martino, accompanied by his father and the young child, went to a neighbouring spot, taking his gun as usual ; but they had not been long there when Raimondo appeared. Martino instinc-

tively raised his gun—fired ; but the silk and beads which choked it, caused it to burst, and his head was laid open by some of the thousand pieces into which it was shattered.

The father in vain attempted to raise Martino from the spot, and the task again fell on Raimondo to succour him. He stepped forward, and, exclaiming, “the rosary is dangerous,” threw himself at the aged man’s feet, and asked forgiveness and permission to assist ; and as time and circumstances allowed of no alternative, he carried him home, and had hardly laid him upon his bed when he expired, but not before he had given Raimondo the kiss of peace. The dying sign of pardon and peace thus witnessed by the parents, was sufficient to stifle all feelings but those of a similar nature, and a reconciliation took place over the corpse of Martino.

The constancy with which Biangia had, from the period of his desertion to the present moment, remained attached to Raimondo, and by which she had felt herself bound to await his return, was now repaid ; but the varied feelings in their first interview cannot be described.

It only remains to be added, that the relatives of both families were again united in friendship, and that as soon as the circumstances of Martino’s death permitted, Raimondo and Biangia were legally married ; and that as no child was subsequently born to them, the united fortunes of the relatives were centred in the illegitimate one ; from whom one of the most influential families in the province is descended, and in whose possession “*Il Rosario e La Palla*,” are now said to be religiously preserved.

CHAPTER VII.

The Province of Cuglieri.—Forests.—Settling a Sarde Quarrel.—Town of Bosa.—Castle of Serravalle.—Cathedral.—Population and Clergy.—Unhealthiness.—River Temo.—The Port.—Fisheries.—Ancient Remains.—Produce.—Wines.—Ruins and History of the Ancient Cornus.—Lussurgiu.—Borore.—The Perda di San Biangiu.—Sepoltura di Losa.—Paulo Latino.—Milis.—Dance at the Palace of the Marchese di Boyl.—Employments and Habits of the People.—Orange and Lemon Groves.—Price, Quantity, and Details.—Stag Hunting.—Capriolo.—General Remarks on the Population of the Island.—Number.—Decrease.—Intemperie.—Mancanza di Braccia.—Viandanti.—Nobility.—Cavalieri.—Privileges.—The Lower Classes.—General Characteristics.—Effects of Foreign Dominion.—Ignorance, Schools, Education.—Colleges.—Scuole Pie.—Jesuits' and Monastic Orders.—Statistics of Education.—Reforms.

WE are once more on the western shores of the island, in the hilly province of Cuglieri, where the

“Many color'd woods,
Shade deepening over shade, the country round
Imbrown, a crowded umbrage, dusk and dun
Of every hue, from wan declining green
To sooty dark.”

The most celebrated of the forests are those of San Leonardo, Seneghe, Monteferru, Montemannu, Querquetannos, and Saucos. In the latter are upwards of 1,200,000 full grown trees, among which are 800,000 of

the "*quercia bianca*," the most esteemed of all the species ; and which, by the tests made in the French and other dockyards, where it was found to possess all the requisite properties for ship-building, is considered equal to any in Europe. It is calculated that 6000 might be cut down annually to render a benefit to the forest, independently of the profit, whereas very nearly the same number are destroyed by the heedless axes of the *pastori*.

A little incident occurred soon after I had started from Macomer, which gave me an amusing insight into the Sarde mode of quarrelling, and the facility with which a dispute, unless nipped in the bud, might lead to the alternative of the iniquities of law, or those of bloodshed and vendetta. On descending into a plain the report of a gun reached our ears ; and concluding it to be merely that of a sportsman, we proceeded onwards for about ten minutes, when a loud shouting induced us to halt. We soon saw through the occasional *viste* of the underwood which covered the plain, a man on horseback coming at full gallop towards us. As he did not draw up when even within ten yards of us, I imagined he would pass by ; but when close to and abreast of us, he drew his horse up so sharply as to throw him on his haunches, and without uttering a word jumped off in a trice, left his charger to recover his footing, and sprung at the guide whom I had that day taken with me. With his left hand he seized the astonished man, and having nearly dragged him from his horse, he stepped back a few paces, and levelled at him the gun which he carried in his right. The few words which passed between them, at the highest pitch of their voices, were to me quite incomprehensible ; but my servant and myself had, in the interim, dismounted and rushed to the

rescue. The guide instantaneously slunk behind, and clung to my servant as a shield against the still levelled gun; and having no wish to see them shot, which, judging by the way he dodged, seemed not unlikely, I seized hold of the gun and turned it aside. Parley,—such as I could give or understand, was of no avail: we could not comprehend each other; and, as the only alternative, a wrestle and tussle for the gun ensued, which fortunately ended in my new acquaintance lying on the ground, and my standing over him with his own weapon pointed at his breast. In the mean while the guide had been drawing his long knife from his girdle, and endeavoring to elude the grasp of my servant; but seeing that a general disarming was the only chance of peace, I made him understand,—adopting the strong argument of threatening to turn the gun upon him,—that he should be defended if he gave up his sciabole; and after a few wrenches and scuffles, the neutral parties,—self and servant,—were in possession of the armoury of the combatants. A minute's breathing time enabled me to desire my cavallante to act as interpreter, and inquire into the why and wherefore of this unexpected and enlivening *entre-acte* in the day's excursion; whereupon an uproar, clatter, and jargon followed, as voluble and unintelligible as Egyptian or Maltese boatmen and porters squabbling among themselves for the right of carrying the stranger's portmanteau.

Finding that nothing but furious looks, language, and gesticulations, were the result of any word addressed to them, and that having no weapons to decide the contested point, the hurricane duet would have continued *ad infinitum*, I made them sensible that they must proceed with me to the next village, where the affair might be adjusted. But their approval of this

measure was quite another matter. The storm broke forth again, and seeing by their mimic action that they threatened further usage of their respective weapons, I stepped aside, suddenly discharged the gun in the air, and placed the sciabole inside my waistcoat. Their pale faces, glaring eyes, and trembling nerves seemed for the moment paralysed by the thought that they could neither of them now settle the affair by "*le droit du plus fort*," and without further commentary I mounted my horse with my "*arma et tela*" and proceeded forwards. In a few minutes they followed my example, and were soon on either side of me, dwindling into a calm. It was impossible to get at any explanation of the quarrel; the slightest allusion, or the soupçon of a question, was the signal for both their tongues to recommence the Babel of their respective versions, and though it seemed probable that my guide might have begged, borrowed, or stolen the horse he was riding, and that the assailant had but claimed his own, it was by no means advisable to give up either horse, rider, or arms, until they were less dangerous to each other as well as to myself. I most willingly got rid of them all at the termination of the day's journey, and with the Irish consolation that "I had killed nobody and nobody had killed me," I left them to settle the dispute. Some days afterwards I received a legal notice, demanding an explanation of the affair: the criminations and recriminations were curious, and gave so different an aspect to the drama, that it was hardly recognisable as the one that had just been acted. Under the advice of a legal friend, such a reply was given as would, without deviating from the truth, evade some of the predicaments in which not only plaintiff and defendant were placed, but in which I was myself also implicated; and being fore-

warned that even as a witness in such a delicious bit of litigation for a "Giudice di Mandamento" (the local magistrate) I might be involved in considerable difficulty, I consider myself highly fortunate to have left the island without further trouble in so trivial an affair.

Though the village of Cuglieri is nominally the principal town of the province, Bosa, from whence the seat of the government was removed in 1821 on account of its unhealthiness, is far more populous and better known.

The town, founded in 1112 by the Malaspina family, who had become possessors of the whole district, is inferior to Alghero in many respects; but its scenery and position are much prettier, being situated on the north side of the river Temo, under a range of hills, which with those on the left bank form a beautiful valley.

The old castle of Serravalle on the neighbouring heights, worth visiting for the view which it commands, has still two towers standing with a double outer wall; but the interior is in a state of utter neglect and desolation. Having undergone all the changes and vicissitudes of its Genoese possessors, of various transfers to the Giudici of Arborea in 1308, of recaptures from them, and disposals by the Aragon kings, it was annexed in 1565 by Philip II. of Spain, from which period it has remained a royal appanage.

The streets and buildings are scarcely worth notice, except the Piazza maggiore, and the Strada del Fiume, which latter forms a quay along the banks of the river with an agreeable prospect. The cathedral, the date of which is unknown, was repaired in 1400, partially rebuilt in 1806, and has a high altar of beautiful marble, with three statues of the same material, and the vari-

ous ornaments in the sacristy have been estimated at 100,000 scudi, or 19,200*l*.

The cathedral establishment consists of the bishop, fifteen canons, sixteen beneficed priests, with about ten others attached in some way to the chapter. There are upwards of seventy other priests, besides seminaries here and at Cuglieri for those about to enter holy orders. The convents formerly numerous, are now reduced to two, in each of which there are about twenty brothers, and only three confraternite now exist with an average of ten members in each. The population of the town in 1839 was 6110 ; and as the above mentioned ecclesiastics amount to 182—and in all probability there are many more—there is a proportion of one of them in every thirty-three and a-half persons. The twenty-one parishes of the diocese are equally well provided, having 145 priests and eighty-five *frati* scattered over them ; the number of churches is 133—of which, fifty-nine are in the villages, forty-nine in their immediate vicinity, and twenty-five are abandoned. The services of the priesthood may be estimated by the fact that at the village of Cuglieri, with a population of 4000, there were only twenty-five children at school, though there were twenty-one priests and twenty-six *frati*.

Bosa is considered to be one of the most unhealthy spots in the island ; for the heat during the summer is intense, there being seldom an “*imbat*” or midday breeze from the sea, the position of the town excluding it from the current of the other winds ; while the exhalations from the river and the undrained lands adjoining, the cleaning of flax, the manufactures of oil, and the impurities of the town are additional causes of the malaria and consequent fever and intemperie, which

decimate the inhabitants. Longevity is rare ; the average of life not exceeding fifty years.

The public hospital is closed from the deficiencies of contributions ; but the supplies are not wanting for the maintenance of the useless convents.

The river Bosa or Temo, retaining its classical name, rises in the hills of Bolotana, and passing through Planargia, Marghine, Castavalle, Cabbu-abbas and Minutadas, during which it receives twenty-five tributary streams, disembogues itself about a mile below the town. It is navigable for two miles for small craft of about eighty tons, and would be so for vessels of three times the size, were the port not blocked up by an artificial bank made by the Bosinchi in 1528 in anticipation of an attack by the French ; and owing to this, to the alluvial deposit, and other accumulations, it is frequently so dammed up that its overflows are very injurious ; and there being but little strength in the current at these periods, the evil is further increased by the setting in of the sea.

The exterior coast abounds in coral, in the search of which sometimes upwards of a hundred Neapolitan vessels are engaged, but the Bosinchi take no share in it, and confine their nautical enterprise to fishing at the mouth of the river ; they consume upwards of 1000 cantars a-year, about forty-two tons, besides shellfish ; and carry an immense quantity into the interior for sale. The bridge over the river, composed of seven arches, is a miserable construction, and in a more miserable condition.

On the south side of the stream, in the valley called Calamedia, and about two and a-half miles English from the modern town of Bosa, are the remains of the ancient town of the same name. Roman inscriptions,

gold, silver, and brass coins, have been found there ; and among the remains of a later date, the ruins of the cathedral, especially the belfry, are the most distinct.

The country surrounding the old and modern Bosa abounds in fruit-trees, among which the figs and olives thrive in great luxuriance, and the former are so esteemed that the best sometimes fetch the high price of four soldi, or about $3\frac{1}{4}d.$ the pound. The quantity of oil obtained is but little in comparison to what it might be, the annual average being only 12,000 barili, or about 89,631 gallons.

The village of Cuglieri produces about the same quantity ; and it is generally exported from the little harbour of Pitinnuri.

But the most esteemed and valuable article of commerce is the Malvasia, celebrated in all parts of the island, equal to the best productions of the vineyards of Alghero and Cagliari, and fetching as high a price. It is strong, but not a heady wine, and of a most exquisite flavor.

Not being able to go to Cuglieri,—the Gurulis of Ptolemy,—I did not see some Roman remains still existing there, nor the curious caverns, supposed to be sepulchral, one of which called “ Sa grutta dessu rugiu,” is a series of chambers of different sizes.

Among the more modern objects of interest are the remains of the Castle of Monteferru, built in 1160.

The ruins of the once extensive town of Cornus lie partly on a plain beneath, and partly on an overhanging hill called Corchinas, not far from the Torre di Pitinnuri, a tower on the coast between Capo Nieddu and Capo Mannu. Two old Roman paths lead to it, one from Bosa passing through Cuglieri to the ancient Tharos, and the other from Macomer passing also



through Cuglieri. Masses of walls, some of which, by their size and shape, must have been temples or public edifices, pieces of columns, and broken statues and monuments, are scattered about in all directions.

Common earthenware household utensils, fine pieces of pottery, glass vases, rings, intaglios, Roman and Carthaginian coins, are constantly found, and of these there are some beautiful specimens in the museum at Cagliari.

Parts of the aqueduct, necropolis, and walls of the port, are still standing, but so much overgrown with lentiscus and cistus, that a small portion only is visible.

The history of Cornus is almost a blank. After the defeat and capture of Hasdrubal, Hanno, and Mago, by Quintus Mutius Scævola and Titus Manlius Torquatus, near Cagliari, 215 B. C. (the details of which we have lately mentioned), the Sarde and Carthaginian forces that escaped the slaughter fled to Cornus, which was subsequently sacked and became tributary to the Romans; and that it was retained by them is evident from some of the inscriptions found there, though no account exists of the town after the first century.

In 1050, Musetto occupied it, and, proceeding from thence towards Cagliari, defeated the combined forces of the Sardes and Pisans; but from that period it decayed, nor is there any clue to the date of its entire depopulation.

The site of the Porta Coracode, mentioned by Ptolemy, is still an undecided point among antiquaries.

The village of Lussurgiu, built on a volcanic stratum, lies under the Monte Urticu—the whole of which, as well as the adjoining Monte Ferru, parts of the Menomeni range, is an extinct crater. The sides,

like those of Etna, are covered with chestnuts, and equal to the gigantic specimens of which Sicily is so deservedly proud.

The height of Monte Urticu has been differently estimated, Captain Smyth making it to be 2796 feet, and La Marmora 1049 m. 83 ctm., or about 3445 feet above the level of the sea.

The population of Lussurgiu in 1840 was 4469, and though at that period there were not twenty at school, there were seven regular, besides other priests, twenty monks in a benedictine monastery, and two confraternite of about six members each. There are many Noraghe in the vicinity, but I did not take their admeasurement.

In proceeding from Macomer to Cagliari one may bid a long farewell to the forest scenery, verdure-clad hills, and irrigated valleys, abounding in the northern and eastern parts. Nothing interests the traveller at Borore except a Sepoltura, known as the Perda de San Biangiu, about half a mile to the N.N.E. of the village church. It is thirty-five feet long; the stele, of an elliptical form, and facing the S.E., is eleven feet high, six feet four inches in its greatest breadth, and the aperture at the base one foot six inches high, and one foot eleven inches wide. This stone, as well as the others of the crescents, form part of the walls of a tanche. The crescents, extending from the sides of the stele, are thirty feet in diameter. About a mile and a quarter from it, and standing about W.S.W. of Borore church, is another Perda or Sepoltura, very similar to that of San Biangiu. After visiting them, the high road is regained by the villages of Domus Novas, Norghiddu, and Ghilarza, to Abba Santa, districts abounding in Noraghe, and the general appearance of which resembled so many detached forts and castles.



NORAGHE IN THE LUSSURGIU DISTRICT.

By the road-side near Paulo Latino, is one in a tolerably perfect state, called *Losa*, almost triangular in form, but the angles rounded off, and at each of them, at the north, north-west, and south, are three domed chambers. The entrance to that at the north-west from the exterior does not appear to have any connection with the other two, both of which have a regular and perfect communication between them. A remarkable feature in the two at the north and north-west is their elliptical form. There are some evidences to favor the supposition that above these three chambers there was formerly a terrace, in the centre of which stands the principal domed chamber. On the north side of the exterior wall are two large stones standing vertically, which one can hardly suppose to have been the sides of the loopholes or windows, as in all other Noraghe they are merely apertures between the horizontal stones. The whole of

the Losa is surrounded by a confused heap of stones, many of which have quadrilateral concavities on their uppermost sides, about three feet long, four inches and a half wide, and two inches and a quarter deep, and from the general position a regular enceinte may be traced. The natives of Ghilarza have, among the rest of their trials of faith, a belief in the existence of a subterraneous communication between this Noraghe and one in their vicinity called Osconi, but at neither place could I get any information as to where it was to be found, beyond their readiness to swear to the fact.

The village of Paulo Latino derives its name from palus, a marsh; the whole of the district having been one formerly. It has been partially drained, and its beneficial effects, though acknowledged, have not been sufficient to induce the neighbouring villages to follow the example.

After an extremely hot journey along the plain from this village, I turned off to the right to Milis. The absence of verdure, with the exception of the wild vines breaking into bloom, and throwing forth their delicate perfume, contributed to the general sensation of sultriness. As Seville is the "sarten," or frying-pan, of Spain, so is the little village of Bauladu the "padella di Sardegna;" and the Sarde proverb of its heat, that if you "break an egg on the ground it is fried before you can pick it up," may be accounted for by the volcanic nature of the soil, and the sheltered position of the village. From the previous fame of Milis, I anticipated seeing the garden of the Hesperides, and my imagination, having worked up all its properties and adjuncts, was entirely disappointed, till arriving at some aspen, poplar, and other trees, which, with hedges of cactus and reed, rose suddenly before me on entering

the Vega, where the village is situated,—the valley and course of the river still retaining that Spanish name. To the north and north-west arose the Monte Lussurgiu, Urticu, and Monte Ferru, the extremities of the Menomeni range; and so ensconced is the Vega at their foot, that in passing the high road, the passenger would not imagine its existence.

It happened, on my arrival in the evening, that the peasants and villagers were separating and returning home from their dance in front of the château of my host and friend, the Marchese di Boyd, who, together with his family, had just finished dancing with them the semi-penseroso, semi-allegro, ballo tondo; but which common point of union I had subsequent opportunities of finding was not their only bond of friendship. An earnest anxiety for their welfare was reciprocated by their respectful regard, not as lord and serfs, but as *pater familiæ* and familia;—a continuance of the happy feelings which had existed between both parties during the late feudal system. The example set to the lower and unsophisticated classes, of the retention of ancient customs by their superiors, was a strong hold on their feelings, and it was therefore no little delight to them that my host joined in the dance on that day in the national dress. I was certainly surprised to see him thus attired; but his explanation of the cause proved that he knew well how to appeal to and consult their prejudices. It may have been one of the few instances in the present time in the island when the appearance of the feudal chief in full costume among his serfs would arouse agreeable recollections; but the mild and paternal sway which he had used when feudalism existed had left no other feelings but those of regret at its change. Though its nominal form no longer remained, its spirit

pervaded them ; and they were even happy in falling back on the idea, however delusive, of the perfection of the old system when contrasted with their yoke as at present imposed on them by the government. So feudal and patriarchal a scene is very interesting, for scarcely in any country does the system exist in full force ; and, even where it does, the stranger has seldom an opportunity of witnessing the reunion of chieftain and clan under similar circumstances.

The village of Milis has no intrinsic recommendation, the houses and streets being perhaps a few degrees better than in the other villages, but having the usual air of wretched discomfort. The population amounts to 1378, and their unhealthy appearance confirms the statement of the prevalence of pleurisy, fever, and intemperie, owing to which few of them attain more than their sixtieth year. From the habits and pursuits of the male population, intemperie might here be almost translated by intemperance ; for their life, like that of the Gavioese and other Sardes whose occupation is of the viandanti nature, comes under Scaliger's definition of those in whose language the *v* is *b*, "*quorum vivere est bibere.*" Three-quarters of the Milise are employed in carrying and selling oranges in the different parts of the island, and on their return home spend a considerable proportion of their profits in what they call "drinking the health of their customers." Judging by the extent of the libations to them, there must be something peculiarly affectionate and grateful in their laws of vendors and purchasers. Though not positively drunk, these vinous vagabonds contrive, for about threepence, to banish all thoughts of the next day's commerce and cargo : a failure or fortune in their little venture neither diminishes nor increases the usual jollification on their

return home ; in either alternative, “ if any pain or *cash* remain, they drown it in the bowl.”

The female part of the population is employed in making their wearing apparel. Their costume is light and open, and well adapted to shew forth their elegance and uprightness of stature, which latter is attributable to the general custom, even from infancy, of carrying large vases of water on the heads. All that is consumed in the village is brought from a fountain in a romantic spot, entirely secluded and surrounded by orange trees. It was amusing to watch the shoeless, stockingless assembly arrive and depart with their vases, their voices forming an overpowering chorus to the babbling of the stream ; and while discussing the news of the village the vase is replenished, and a third unromantic, but by no means unnecessary, operation is performed,—feet washing.

The first appearance of the orange and lemon groves of Milis excites neither astonishment nor admiration ; they require a lonely hour in them to comprehend and enjoy their beauty, and to feel what every one has felt who has seen them. The groves of the Vega or “ *tuer-ra*,” as the water course and irrigated lands are also here called, are about three miles long, and three quarters of a mile wide, belonging to different proprietors, the greatest of whom are the dean and chapter of the cathedral of Oristano, and the Marchese di Boyl. One of the canons of the former superintends the property ; and by an ecclesiastical regulation, all the time he spends in this occupation, this golden stall, counts as so many hours of church service. Judging from what is said of the fulfilment of both duties, it would be hard to say which is the least attended to.

The number of full-grown bearing trees is upwards

of 800,000, but the young ones and plants cannot be calculated. An immense quantity of the old trees produce from four to five thousand fruit each; but taking the average of the old and young, each may be said to bear two hundred, so that the annual supply would be sixty millions; but according to the best authorities this calculation is much below the actual number. Valery was evidently under a very erroneous impression, when stating the number of trees to be 500,000, and their produce to be only ten millions, or twenty to each. There was scarcely a tree on which I did not see nearly as many in single clusters. In one of the groves belonging to the Marchese di Boyl is a tree known as "Su rei deis arangius," "the king of the orange trees," the circumference of which was rather more than six feet. The title might be disputed by many others of greater height and size, but the fact of the present King of Sardinia having sat under it, has confirmed its divine right to royalty, and in commemoration of the event it bears the following inscription. "Carlus Albertu Rei nostru hat visitau custa vega su 18 de Maiu dessu 1829."

Several others seemed quite as large, and were from thirty-five to forty feet high.

The species of cedrus grown in these groves are the "Arangiu agru," known as the citrus Bigaradia, the bitter orange; the "Chinottu" or Chinese; the Sanguignu or blood-red (the Melangolo of the Italians); and the "arangiu de croju suttili," resembling the Saint Michael's. Among the lemons are "Limoni naturali," or citrus limonum, the common lemon; "limoni dulci," or citrus lumia, the sweet lemon; and the citrus medica or citron.

The orange groves in Ogliastro have already been

mentioned as claiming a superiority over those of Milis from the earlier ripening of the fruit ; but in all other respects the Milise are justified in their boast of their own. Those of Flumini-majori, Nuxis in the Sulcitana district, and the Forrada of Sarrabus, are deservedly praised ; but if those of Milis are really superior, their excellence is attributable to nature rather than to the care and attention bestowed on their cultivation. The soil is excellently adapted for them, and thoroughly irrigated by the river Baudesias.

No account of their introduction into the island exists, beyond the assertions of their having been known for five centuries ; but though this cannot be proved, the size of many of the trees is satisfactory evidence of their being between two and three centuries old. The fruit fetches a higher price than that of the other orange and lemon groves, but the expense of the carriage, when added to the original price, makes them a very dear article in comparison to what they might and ought to be. The sale and profits are very uncertain, varying from 15 to 50 ctssi, or $1\frac{1}{2}d.$ to $4\frac{3}{4}d.$ the dozen.

They are packed in a kind of sack, called cerda, or in the bersaccie when sent to the districts off the high road ; but for the Sassari or Cagliari markets, in a covered cart, not unlike a Turkish arruba, containing from four to five thousand oranges. Three men accompany it, and, from its heavy lumbering nature, two or three days are spent in reaching those towns, whereas four times the quantity might be conveyed in a third of the time, and without so many hands, were a suitable carriage used ; and the transport on horseback to the interior is a still more tedious and expensive operation. No extraction or distillation of the orange flowers is now

carried on either at Milis or elsewhere, though in 1837 the Marchese de Boyl established a distiller and several assistant hands from the continent in the village, the greater part of whom died very shortly from intemperance and irregularity of life. Their places could not be supplied by the natives, who have neither the capability of carrying out the art, nor the requisite industrious habits. Few hands are employed in agriculture, and the only artificial production of the village is the "cadinus," a kind of sack or pannier made of the reeds growing by the side of the Baudesias. When split, dried, and stretched, they are twisted into a species of matting, and having served as chests in the transport of the fruit, are used for grain-bins and other household purposes, in which character they are then called "orrius," evidently from the Latin "horreum." The reed is also made into plain flat mats, used for beds, floor-cloths, &c., of which upwards of 5000 are made yearly.

Of the riches and beauty of the groves it is impossible to convey an idea. The traveller may have seen the orange groves of Italy, Spain, Portugal, and the Levant; but, judging by my own experience of them, none will bear any comparison with those of Milis. The only one I recollect as at all comparable, was near Algiers, but which has doubtless been destroyed by the French. In regard to the quality of the fruit, it would be difficult to enter into the claims of their superiority over those of other countries; but as a mere matter of individual taste, I have nowhere eaten better. Though seeing them when the season was so far advanced that the greater part of the blossoms had fallen, sufficient remained on the boughs and ground to perfume the whole district with an odor almost too powerful to be agree-

able. So dense was the overshadowing foliage, that one may creep beneath it on a bed of decaying flowers, which have lived and died without ever having had the sun's rays upon them ; and the dark green canopy seems only lighted up by the brightness of the blossom and the radiance of the fruit. How many thoughts are raised when beholding clustered on the same bough the pale and tender blossom, the verdant and the ripening fruit, and the golden store in full maturity ! One sighs for an existence in which the innocence of infancy, the freshness of youth, and the perfection of manhood,—the spring, summer, and autumn of life, are combined in one epoch. Had the orange been known in heathen mythology, it would have probably been dedicated to, and have been the joint emblem of, Flora and Pomona ; and in these attributes and perfections one feels the justice of the title conferred on it by Alamanni : “ *Il fior d'arancio d'ogni fiore è il Re.*” If the grotto of Alghero will repay the traveller for his visit from a distant shore, the groves of Milis will be no less a source of gratification ; nature having in the one instance executed her most extraordinary and fantastical works of cold inanimate magnificence, and in the other a living scene in which beauty, sweetness, and abundance, are rival perfections.

“ Come, shall we go and kill us venison ?” The mountains in the neighbourhood of Milis generally afford excellent sport to the hunter.

The path up to the wilds of Monteferru and Urticu is an execrable confusion of stones, each large enough to be a step, and loose and rough enough to serve each as a separate chance of breaking the horse's legs and rider's neck. The view from the summit is very fine, having the Oristano plain to the south, the sea to the west, with the Monte Linas and the Barbagia to the south-east and

east. Though not above 3,445 feet high, and though in the valley beneath the thermometer stood at 94° in the shade, it was extremely cold ; and this, added to a considerable delay in marshalling our forces of beaters, and in taking up our positions, made the day's sport of little note. The muffle, the wild boar, and a variety of other game escaped our guns ; but the death of a deer, which from its size and beauty had been a marked object of the shepherds for several days, counterbalanced our disappointments. It was more than five feet high from the withers to the feet, and, while our breakfast was preparing, the cutting up and usual subdivision of the spoil took place.

The many usages and etiquettes in sharing the profits of a day's sport, were adhered to with great precision ; the slayer, the skinner, and dissector, having each their fixed portions ; but which, by-the-bye, are not quite similar to those of which Jacques sings in " *As You Like It* ;" * the rest of the " hairy fool " was divided among those who were in at the death.

Easter week is a favorite period for the chase ; and one of the customs is then, to give the best share of the spoil to the priest who has been preaching at that holy season. . The scene during the dissection of the animal was very interesting ; a panoramic outline of hills and valleys, a foreground of cork and ilex, under whose shade the peasants, with their long black hair and dark costume, were grouped,—the confusion of dogs and horses—the flaying of the deer—the roaring fire on which our breakfast was cooking,—were the component parts of a picture which, brightened up by the general hilarity of all engaged in the chase, was worthy the pencil of a Schneider and Landseer.

* Act iv. scene 3.

The daino or fallow-deer, the commonest in Sardinia, and there called "cràbolu," or "capriolo," is a misnomer generally applied to the whole genus. Cetti, entering into the natural history of the animal, its distinctive character, and satisfactorily proving its species, has shewn that the capriolo is the caprera of Pliny, the cervus capreolus of Linnæus, and not the roebuck as generally supposed, that animal being unknown in the island. The cervo, or true stag, is rare in comparison with the daino; and Perrault, in his work, speaks of the "Biche de Sardaigne" as a peculiar species; but it is generally supposed to be only the tall fine race of stag.

The flesh of the deer, which formed our day's booty, was highly flavored by the mountain herbs, had fat an inch and a half deep on it, and appeared in such a variety of dishes at the supper-table at Milis, as might induce a whole court of aldermen to visit Sardinia.

Cetti calculates that 3,000 are killed annually, but Diana does not admit of so many sacrifices in the present day. He mentions also that the Campidanese soften the horns in water, and make soles of them to their shoes, to produce a hard clattering noise when dancing the ballo tondo; a species of castanets to mark the time and step, but which, however, did not appear to be the present fashion.

There has been frequent occasion to speak incidentally of the populations of distinct districts, as well as of their education, character, and habits; but a few general, collective, and perhaps recapitulatory observations are necessary to supply some deficiencies, and to complete the national picture.

As the knowledge of their former condition, moral, physical, and numerical, gives a more comprehensive and just insight into their present state, we may trace them

from an early period to the present day,—especially now that we are about to enter the southern part of the island, which has the most authentic history, and in which these subjects are of both past and present importance.

The amount of the ancient population is nowhere stated ; but from indirect evidence, and by a comparison with that of Italy, it is supposed to have been about two millions, during the Roman dominion. Of its condition during the subsequent and dark ages not even a proximate calculation can be satisfactorily made ; and in modern times the statistical reports are so erroneous that little can be relied on ; but by the most accredited accounts the population, which in 1775 was 426,375, continually decreased to 351,867 in 1816 ; from which period it has gradually increased, and in 1843 amounted to about 524,000, or about sixty-three to the square mile.

Among the different causes assigned for the slowness of the increase, were the frequent plagues, which committed greater devastation than in other countries, where care and skill arrested their progress. In the annual loss of life from vendetta, especially during the thirty concluding years of the last century, four out of five of the victims perished under their fortieth year, therefore in the vigor of their age ; each assassination occasioned the deaths of at least two individuals, the person attacked and the aggressor ; and in the course of a twelvemonth the number of homicides brought to light was estimated at 1,000, independently of those of which the government had no knowledge. These crimes, though greatly diminished, are still a source of much absenteeism ; but the number of *fuorusciti*, *malviventi*, and *briganti*,—under whatever class or name those outcasts from their homes may be designated,—cannot be estimated by the returns made by the govern-

ment authorities, who are not only ignorant of half the cases, but frequently have reason for concealing many of which they are cognisant. It is believed that 3,000 are below the actual amount; whole families being frequently involved in the consequences of one crime or enmity, and acting on the maxim of the ancient Germans, "*Suscipere tam inimicitias seu patris seu propinqui, quàm amicitias, necesse est.*"*

The unhealthiness of the climate produces a general debility of constitution, with average shortness of life; the consequent maladies are aggravated by superstitious cures and prejudices, in the absence of proper remedies; the prevalence of pleurisy, inflammations, and apoplexy, may be partially attributed to the late and large suppers in which the people indulge—

"*Hinc subitæ mortes atque intestata seneectus;*"

JUVENAL, *Sat.* i. 144.

and the slow increase in the pastoral classes may be caused by the absense of the shepherds in the migratory wanderings with their flocks during a long period of the year.

The general complaint of the Sardes, and of which they avail themselves as an excuse for their idleness, is the "*mancanza di braccia*," or want of hands; but among the various remedies, a proper administration of the laws, with a system of justice on which the people might rely, would bring back a large portion of the *fuorusciti*; and the formation of roads would be of much benefit. Owing to the want of them, except in a few parts, all produce and merchandise are carried on horse-back; and in this occupation nearly 10,000 people are constantly engaged, directly or indirectly, as hucksters, salesmen, pedlars, and carriers on their own, or on the

* Tacitus, *De Germ.* ch. 21.

behalf of others ; and the small quantity they can take, the repeated journeys and absence from home, all tend to encourage their unsettled and vagabond life. Were these Viandanti and Cavallanti, as they are called, compelled to take out an annual licence at ten lire nove, or 8s., not only a moral check would be placed on this easy and indolent mode of obtaining a livelihood, and a number of hands be made thereby available for other purposes, but the tax would raise a revenue of 100,000 lire nove, or 4000*l.*, applicable to the formation of roads, in those very districts where it was collected.

From the rarity of any mechanical employment, the opérative class is extremely small; and the pastoral and agricultural population, which are by far the most numerous, from their simplicity of life, customs, and by manufacturing the greater part of the requisites for their household, are independent of the former.

The nobility, though having the various titles of Duke, Marquis, and Count, have been generally known as Barons from their feudal possessions.

Those of the greatest affluence and rank reside at Turin, where a few of them hold offices in the royal retinue ; but, with these exceptions, they live in the principal towns, and only visit their estates in spring, when the intemperie has not broken out. As a class they are proud and illiterate, for, having little opportunity of improving the slight education they have received, and living in the narrow routine of their own notions and habits, a species of *otium cum superbia*—not *dignitate*—strengthens their natural inertness of disposition, and incapacitates them from application to intellectual pursuits, or from availing themselves of the benefits of commerce. In this last respect, an exception may be made of those who, by an intercourse with

the continent, have learnt to appreciate, and have endeavored to avail themselves of the riches of their country. They have been successful when they have personally interested themselves,—as, for example, in the tunny fishery; but in their small speculations in the export of oil, oranges, and wine, they have failed from inexperience and want of perseverance to overcome difficulties.

The Cavalieri, a second class of nobility having the title of Don, are very numerous, and take precedence of the Cavalieri di Spada, who can neither assume the title of Don nor of Cavaliere before their names, but simply place it after—as Giovanni Cavaliere. This last class is the intermediate step from the commoner to the noble, and, as La Marmora well observes of them, “like all amphibious creatures, they seem to be nowhere at home.”

The army is the profession open to the higher, and the law and church to the lower rank of nobility, all of whom enjoy many privileges in common as members of the military *Stamento*; though others are peculiar to the proprietors of fiefs. Among those common to all, are their independence of the ordinary tribunals, being amenable only to the viceroy and royal council; an exemption from all personal service, a delay of twenty-six days in answering any prosecution, a judgment by their peers in criminal cases, and if condemned, the option of being beheaded instead of hanged, as is customary with common criminals. The characteristics of the lower classes,—those engaged in professions or trade, and the pastoral and agricultural portions of the population, have already been fully delineated.

It may be said of the Sardes in general that they are honorable, liberal, and given to hospitality, retaining

most of the qualities of a simple and unsophisticated life, and, as Plutarch observes of Aratus and men of similar dispositions, "Virtue in them is the produce of nature, unassisted by science, like the fruits of the forest, which come without the least cultivation."

Their predominant passions are revenge and jealousy; their prevailing faults, listlessness and idleness; and from these proceed an inconceivable ignorance, a bigoted adherence to their prejudices and superstitions, and an inheritance of thoughts, habits, and customs, of such a primitive nature as can scarcely be met with elsewhere in Europe. The dawn of civilisation is only just breaking upon them, and it has been said, with a certain degree of truth, that the island and the natives are the intermediate link between the termination of mythology and the commencement of civilisation.

Their condition illustrates the observation of Robertson,* that "Human society is in its most corrupted state at that period when men have lost their original independence and simplicity of manners, but have not attained that degree of refinement which introduces a sense of decorum and of propriety in conduct, as a restraint on those passions which lead to heinous crimes."

Their isolated position, and having been always harassed by, or in subjection to, some foreign power; consecutively the victims and their country the arena of the conflicts of the Carthaginians, Romans, Vandals, Saracens, Italians, Spaniards, and finally the Piedmontese, all of whom exercised to a greater or lesser degree a thralldom over their innocent prey, and have derived the benefits of power and possession without re-

* Robertson's Hist. Charles V. Introd. chap. on the State of Europe, section 1.

payment by care and attention, may be considered as the causes of their unhappy condition.

The Carthaginians in their conquests used every species of cruelty, and by the accounts of the victories gained by the Romans, as previously mentioned, upwards of 150,000 Sardes were slain or taken captive to Rome from the year 259 B.C., to 112 B.C., a period of less than 150 years. In addition to these losses of population was the injury inflicted on their political and social condition; and so oppressive was the Roman yoke by the harshness and exactions of the Prætors, that the two most favorable instances of a mild administration stand out in strong relief. The Prætorship of Cato, the Censor, in 199 B.C., is thus spoken of by Plutarch.

“When he was governor of Sardinia, though his predecessors had put the province to a very great expense for pavilions, bedding, and apparel, and still more by the great number of friends and servants they had about them, and by the great and sumptuous entertainments they gave, he, on the contrary, was as remarkable for his frugality. Indeed, he put the public to no manner of charge. Instead of making use of a carriage, he walked from one town to another attended only by an officer, who carried his robe and a vessel for libations. But if in these things he appeared plain and easy to those who were under his command, he preserved a gravity and severity in every thing else. For he was inexorable in whatever related to public justice, and inflexibly rigid in the execution of his orders, so that the Roman government had never before appeared to that people either so powerful or so amiable.”

To this, Langhorne in his translation adds the following. “His only amusement was to hear the instructions of the poet Ennius, under whom he learned

the Greek sciences, and who, according to Silius Italicus* participated in the public affairs of the island."

Livy mentions his leading a religious innocent life; his expulsion of usurers from the island, and reduction of those expenses of the government which were generally incurred.

The Prætorship of Caius Gracchus in 118 B.C. is alluded to by Plutarch, Aulus Gellius, and Livy, as a happy and quiet period for the Sardes; and his popularity was such, that he obtained from them as a matter of personal favor, the winter clothing for the Roman army, which they had refused to supply when commanded, and which extortion they had successfully appealed against at Rome. In his defence before the Senate, he speaks thus of his administration of the island. "I conducted myself in that province as I considered would be most advantageous to your service, and not to my own ambition . . . Nor can any one say that I have received the value of a single assis, or that I have been the cause of the slightest expense to any one, though I sojourned among them for two years . . . I well know, O Quirites! that on my departure from Rome, my purse was full of gold. I have brought it back empty. This has not been previously the case, for my predecessors in Sardinia went with their amphoræ full of wine, and brought them back full of silver."

As a penal settlement and place of exile and refuge, we find that during the reign of Tiberius 4,000 Jews and Egyptians were banished here; of which Tacitus thus speaks:† "The Egyptian and Jewish ceremo-

* 2 Bell. Pun. lib. 12.

† Ann. lib. ii. chap. 85.

nies were the next subject of debate. By a decree of the Senate 4,000 of that description—the descendants of enfranchised slaves, all infected with that superstition, and of age to carry arms, were transported to the Island of Sardinia to make war upon the freebooters; and if they should all die there from the unhealthiness of the climate it would be but a ‘vile damnum,’ a paltry loss.”

Lepidus, on his expulsion from Italy fled hither; and according to Plutarch, “here died of grief, not in consequence of the ruin of his affairs, but of finding a letter by which he discovered his wife’s infidelity.”

Anicetus, who had been employed by Nero to murder his mother, Agrippina, and to falsely charge his wife, Octavia, with adultery, was banished here by him; and Caius Cassius met with a similar fate from Nero, for having had among his statues the effigy of his ancestor Cassius with the inscription “Duci Partium.”

These instances may suffice, though others might be adduced to shew at how low a moral standard the Sardes and their country were estimated.

Thus, to use again the words of Robertson, when speaking of the Roman sway over her conquered states, “Under all these depressing circumstances, it was impossible that they could retain vigor or generosity of mind. The martial and independent spirit which had distinguished their ancestors, became extinct among all the people subjected to the Roman yoke; and they lost, not only the habit but even the capacity of deciding for themselves, or of acting from the impulse of their own minds, and the dominion of the Romans, like that of all great empires, degraded and debased the human species.”

Notwithstanding the many instances of valor and endurance recorded in their ancient history, the Sardes,

with the exception of those inhabiting the mountainous districts, shewed their inferiority in physical and moral strength. Livy,* in his account of the victory gained by Titus Manlius Torquatus over them B.C. 215, uses the expression "*Sardis facîle vinci adsuetis*," though he subsequently speaks of the "*nobilem pugnam*," the noble resistance that they made.

The expression, "*Sardi venales*," has been often referred to the captives sent to Rome from Sardinia, but the origin given by Plutarch (*vita Romulus*) and other authors, seems the most plausible. Romulus, after his defeat of the Veientes, had taken many captives to Rome; and the conquered king, who had behaved pusillanimously in the defence of his town, marched in procession with the rest of the captives in the triumph which was accorded on the occasion. In memory of this event, the Romans, in celebrating their subsequent triumphs, led an old man through the Forum to the Capitol, in a white robe edged with purple, and a bulla round his neck, the herald shouting out, "*Sardi venales*"—"Sardes for sale;" for, says Plutarch, "the Tyrrhenians are said to be a colony of the Sardians."

Cicero speaks of the Sardes in his "*Oratio pro Scauro*," as "*pessimæ, levissimæ, vanissimæque genti*"—"a most sordid, frivolous, and vain people;" and in his "*Oratio de Provinciis Consularibus*," he terms the lower orders "*mastrucatis latrunculis*"—"mastruca or sheepskin-wearing thieves;" but it should be remembered that these contemptuous and reproachful expressions were the language of the lawyer advocating the cause of his client, not that of the judge;—of the orator, not the historian; and of this, not only the defence of Scaurus, but his resigning the cause of Famea for that

* Lib. xxiii. chap. 41.

of Publius Sestius, and his letters to Fabius, are further evidences.

So little is known of the extent of the Gothic, Vandalic, and Saracenic power over the people, that no satisfactory estimate can be made as to their influence on either population or character; but under the Giudici the national spirit appears to have been ameliorated; again changed by the contests of the Pisans, Genoese, and Aragonese, and subsequently corrupted by the lengthened train of demoralising abuses in the feudal system.

Though so much has been done to annihilate civil and religious liberty, and impede the development of free and constitutional principles, a basis of excellent qualities may still be found in the Sarde character, on which might be raised a superstructure of obedience, patriotism, and intelligence, with all other essentials to compose a noble and important population.

The national education and instruction were entirely neglected by the Aragonese government, and the Piedmontese gave but little consideration to the subject previous to the present century; so that the people having scarcely any intercourse with the rest of the world, knew nothing beyond what was acquired by repetition, hearsay, and legends disseminated by the priesthood—an ignorance advantageous for the accomplishment of that political suppression of thought on which the dynasty has hitherto hereditarily relied.

Though royal decrees without number were issued for the establishment of schools during the last century, it is only within twenty years that the education of the lower classes has been attended to, and its results have been as unsatisfactory to the originators and promoters of the plans and institutions, as to the people in general.

Owing to the previous neglect, we have seen by frequent instances, that hardly any of the old and middle aged in the lower orders are capable of reading or writing ; and the state of instruction among the rising generation may be judged of by the following details : The Schools are divided into Infant, Primary, Normal, the Scuole Pie, and the Jesuits' Seminaries. The first, the most neglected of all the Institutions, both in reference to the funds for their maintenance, and the general spirit of the teachers and parents in carrying out and availing themselves of the supposed benefits, are so badly organised that the instruction given in them is as rare as it is valueless. In some villages I found no school open, the master being ill, or dead, or occupied in other matters ;—in others, they were closed for want of pupils, the fault being less the indifference or poverty of the parents, than the apathy and laziness of the priest. In many cases a compromise, and an *ad libitum* arrangement are made between the two parties ; for, as a Sarde author has observed,* “ In many places a most agreeable calendar is adopted ; the school being open now as it pleases the scholars, and now as it pleases the masters.” A priest who had been laboring for several years to effect a change in the system, assured me that by far the greater part of the children attending these schools in the villages, only learn to repeat the Liturgy and Catechism by rote ; this being sufficient both for priest, parent, and pupils.

The primary schools, from their general mismanagement, and the system of devoting too much time to the rudiments of the Latin language, furnish very negative

* “ In molti luoghi è in uso un amabilissimo calendario, tenendosi scuola ora quando piace agli studenti, ora quando piace ai maestri.”

advantages. In the rural districts they are little frequented during the summer months, the children being employed with their parents in agricultural and pastoral pursuits; and, to use the words of the same author,* "The primary schools profit but little, owing to the negligence and inaptitude of those to whom they are confided, and the indifference of the parents in sending their children. The effect is therefore a little less than nothing." The pupils of the poor classes, instead of being instructed in the useful arts of life and duties of their grade, go away in ignorance of really necessary and beneficial knowledge; and inflated with an imaginary idea of their learning and wisdom, look with contempt on the ignorance of their family, on farming, pastoral occupations, and the humbler branches of trade and industry; hence, parents requiring the assistance of their sons in the labors of the fields, will not send them to the schools, knowing that a youth, "*qui dicit Latinum*," as they express it, will not work at the plough. Though it frequently happens, that with these notions they return to their native villages, and calling themselves "*Literados*," either lead a life of idleness, or, following the profession of the law, obtain a miserable livelihood by fomenting discords and litigation, yet it cannot be denied that some of them turn their instruction to a profitable account, extending the information they have received, and pursuing it to a point which, however limited, gives rise to the jealousy and enmity of the priesthood and monks, by whom they are principally denounced.

* "*Le scuole primarie poco giovano per la negligenza ed inettitudine di coloro cui sono affidate, e per l'incuria dei genitori a mandarvelli. L'effetto pertanto delle medesime è poco men che nulla.*"

In the normal schools, the total number of which, in 1848, was 160, though not two thirds of them were virtually in use, the study of Latin and the belles lettres is equally absurd and unprofitable, for those high sounding titles of learning are merely the rudiments of grammar, writing, and arithmetic, and the teaching by no means implies the learning them. They are under the direction of either the regular or the secular clergy; and the masters are selected, if possible, from among the vicars, their salaries being a payment by the communes, or an equivalent portion of land assigned to them. It has been well observed of these teachers that "they are too often mere mercenaries, placed and displaced at the arbitrary will and pleasure of the incumbent; and as priests of education and respectability will not take these appointments, which consequently devolve on men without knowledge or experience, the people derive no benefit from their example, or enlightenment from their teaching." There are only two colleges properly so called, one at Cagliari, the other at Sassari, and both in the hands of the Jesuits. The pupils, amounting to about 600, are not admitted under the age of ten years, and the mode of instruction varies in nothing from the general system of that order.

The Padri Scolopii superintend the "Scuole pie," —schools for the education of the children of the lower classes, and the number of pupils is about 1,200.

These teachers have the same duties as the Frati Ignoranti at Turin, and, as has been remarked of them, what the Jesuits are for the Colleges, the Scolopii are to the Scuoli Pie, the latter having all the ugliness of the serpent, without the sting and venom of the former.*

* *Vide* "Foreign Quarterly Review," vol. xxvii.

The course of religious instruction has been thus stated* :—Every morning, 1st. A quarter of an hour religious reading (*i. e.* “*Le sette allegrezze*,” and “*I setti dolori*,” of the Virgin Mary, ascetic effusions to the “*Sacro Cuore di Gesù*,” and the like) ; 2nd. The Hymn “*Veni Creator* ;” 3rd. According to the season, the Ambrosian Hymn and other Extracts from the “*Ufficio della Beata Vergine*” (all Latin but the title-page) ; 4th. Mass ; 5th. Hymn on the Litanies of the Holy Virgin ; 6th. Spiritual instruction (that is, long commentaries on the mysteries of the incarnation, transubstantiation, &c.) ; 7th. The Psalm “*Laudate Dominum*,” and a prayer for the king. In the afternoon, 1st. A quarter of an hour religious reading ; 2nd. A hymn and prayer ; 3rd. Three quarters of an hour explanation of the Catechism, namely, dissertation on the importance of fasting, confession, and otherwise observing the five commandments of the Church. The schools last three hours and a half in the forenoon, and two hours and a half in the afternoon.

The religious part of the education by the Jesuits is of a similar character, and carried out with their usual severity ; the rest of their instruction tending to the annihilation of private thought and blind submission of opinion. Scarcely any of the monastic orders, with the above exceptions, ever assist in education ; and, from their general ignorance and idleness, it is difficult to discover in what points their existence is valuable. Were they totally abolished, the monasteries converted into colleges for the education of teachers, and the revenues applied to their salaries, or to the expenses of the schools, the people, should they even neglect the proffered advantages, would cease to have so just a

* *Vide* Von Raumer’s “*Italy*.”

cause of complaint against the want of education, and expenses nevertheless imposed on them for that purpose, in addition to their other large contributions to the ecclesiastical establishment. Were such a measure impracticable, it would at least be well if the monks and priests would devote some of the time consumed in masses for the dead, to the education of the living; but, as an enlightenment of the latter would probably be destructive of those ceremonies and be dangerous to their pecuniary interests, such a substitution would hardly be admitted by the ecclesiastics.

Several stories connected with these holy men and masses, were mentioned to me, similar to that of the priest who bequeathed a certain sum for a daily mass for his own soul, because he had neglected to perform 10,000 masses for the souls of others, for which task he had, according to his own statement, received the money and applied it to his own use.

The description (published under authority) of the state of one of the villages in the Nuoro district, is applicable to many others, and shews the much greater attention paid to political centralisation than to education. The village does not contain more than 130 houses, with 437 inhabitants; but it has a council of the commune ("consiglio di comunità"), a monte di soccorso, and a normal school, where there are two children!!—"dove concorrono fanciulli 2!!"

In the absence of any census of the state of education, and in the great discrepancy of the separate statements, it is impossible to arrive at a correct estimate of its extent; nor can the parochial returns, made by the priests in their respective villages, be received without the greatest caution,—for, naturally anxious to exculpate themselves from neglect, and their

parishioners from idleness, their reports are framed accordingly.

A Sarde author, whose statistical inquiries have been most minute in reference to instruction as well as population, says,* “the parochial census are most imperfect, and sometimes fictitious;” and he observes elsewhere on the same subject,† “the priests are but little scrupulous in the task; they are indifferent as to exactness, and only note down those who are present, or whom they know.” As far as it is possible to form any general deductions, it may be calculated that among the lower classes in the rural districts, above thirty years of age, not above $\frac{1}{2}$ per cent. can read or write, though instructed in their liturgy and catechism; but between the age of thirty and twenty, the proportion may be 1 per cent. About one-third of the children receive no instruction, one-third the mere rudiments by repetition, and the other third are educated in the system already described. In the villages it may be assumed that 30 per cent. of children receive no instruction, 50 per cent. merely the rudiments, and 20 per cent. are sufficiently educated to read and write, and follow out a trade. In the towns, the proportion of the uninstructed may be 15 per cent.; of those having received and receiving rudimental instruction, 60 per cent.; and 25 per cent. capable of reading and writing.

It may be said generally that, throughout the island, not 1 in 15, or about 7 per cent., can read or write; and with this may be put, in juxta-position, the else-

* “I censimenti parrochiali sono imperfettissimi, e qualche volta fittizii.”

† “I preti sono poco scrupolosi in siffatta operazione, ne si sentono punti per la inesattezza, se notino solamente i presenti, e quei che conoscono.”

where-mentioned circumstance of 1 in every 83 persons belonging to the ecclesiastical establishment, so that the proportion between them and those who can read and write is 1 to every $5\frac{1}{2}$.

But some reform may be anticipated in consequence of an edict, dated September 7th, 1841, on the unsatisfactory state, "*condizione poco soddisfacente*," of the schools; for, among the new rules and regulations, an inspector-general and vice-inspector were appointed to visit all the schools annually, the former with a stipend of 1,200 lire nove (about 48*l.*), with a secretaryship of 300 lire nove (about 12*l.*); and three "*scuole di metodo*," were established for the education of masters, whose payment was fixed at not less than 40 scudi (about 7*l.* 13*s.* 7*d.*), or more than 80 scudi (or 15*l.* 7*s.* 2*d.*). The masters were prohibited from teaching Latin in the primary classes, and required to make returns to the inspector of the name, birth-place, age, year of study, class, number of times omitting school or mass, character, disposition, &c., of the pupils; which returns are subsequently sent to the government.

Certain privileges are to be bestowed on parents who send their children, and a preference in the selection for local offices, and similar advantages are offered as premiums for attendance and proficiency.

These are the results of the religion and education hitherto enforced by Carlo Alberto, and superintended by the priesthood,—a system as creditable to the monarch as it is profitable to the people.

CHAPTER VIII.

Approach to Oristano, over the Devil's Bridge.—Title of Marchese di Oristano.—The City.—Prison.—Palazzo di Eleonora.—Cathedral.—Clergy.—Pottery.—Fuller's Earth.—Narratives of the Giudici of Arborea.—Barisone and Frederic Barbarossa.—The Giudicessa Eleonora and her Father, Mariano IV.—The Carta di Logu.—The Embassy of the Duke of Anjou to the Giudice Ugone.

IN proceeding from Milis, the approach to Oristano is through a country different to that hitherto described ; the patched plain being divided by cactus hedges, which, with the exception of some olive and palm trees, were the only verdure. Standing in the foreground, they give an oriental air, and the walls and towers, on gradually approaching them, seem to speak their history more definitely than the other towns. A bridge over the Tirso, about a mile distant, is only renowned for the well-accredited legend of having been built by the devil in one night, as a particular favor to the last Marchese di Oristano ; but as there are so many instances in which "the gentleman in black" seems to have bestowed his patronage in the country, the bridge need not be so celebrated.

Leonardo di Cubello, the last of the Giudici, though deposed by Martin King of Aragon, was by him invested, in 1410, with the title of Marchese di Oristano and Conte di Goceano ; and he was succeeded in his titles and estates by his son Antonio, in 1427, and

subsequently his brother Salvatore became heir in 1457; but he dying without issue, bequeathed them to Don Leonardo di Alagon, his kinsman, who successfully carried on the war against the Aragon Viceroy Carroz, and obliged the King to confirm him in his acquired possessions. In a battle, at a later period, he was defeated, and taken to Spain, where he died a prisoner; from which period the estates and titles became an appanage of the crown, and thus by descent are now held by the house of Carignano.

Oristano was founded by Ozzoco Dezzori, Giudice of Arborea, in 1070, when migrating with the population from the town of Tarro, they established themselves on the present spot; and the site of the town corresponds with that of the Roman Othoca, though there are but few vestiges indicative of that period. Two towers, forming gates of the town, the Torre di Ponte, built in 1291, and Torre di Mare, in 1293, by Mariano II., who also fortified the town, are prominent objects. The latter, a large and high quadrangular building, with two circular towers, is much dilapidated in the upper part, and the lower is used as a prison;—as inhuman and iniquitous a place of confinement as the imagination can well frame. The appearance of the wretched inmates was a heart-rending evidence of their atrocious treatment; their clothes were filthy and in rags; their bedding a dirty piece of matting; no glass to their windows; and at night a large heavy chain passes through an iron collar placed round each of their necks to prevent their rising from the floor. This building, formerly the keep of the castle which adjoins it, is one of much interest in the annals of Sardinia; and the castle itself, or as it is sometimes called, the Palace of Eleonora, now serves for almost as degenerate a pur-

pose as the keep, being used, or rather abused, as a barrack and stabling for the cavallieri leggieri ; a scene of filth and disorder, insulting to the glory of bye-gone days, and disgraceful to the present authorities. The architecture, though exceedingly simple and massive, has nothing remarkable except several beautifully arched windows in the interior of the large court, and a curious staircase on the left hand.

There are many interesting buildings bearing the dates of the Pisan and Aragon dominion. The Palazzo Civico has a Latin inscription, stating its foundation by Philip II., in 1562 ; and most of the large houses have the arms of their former possessors. The iron balconies and railings, the pediments, gurglions, carved architraves, and mullions,—all betoken the flourishing days of the town ; and in width and cleanliness the streets are better than any in the north of the island. Among the modern buildings, the interior of the Cathedral deserves attention ; the high altar, railing, and pulpit being of colored marbles ; with a good picture, an Assumption, in which San Archilaus, to whom the cathedral is dedicated, forms the conspicuous figure. A side altar, dedicated to San Nepomucene, has the word "Secretum," written over it, in reference to the legend of his having been drowned in the Moldau at Prague, by the orders of King Wincellaus VI., in 1382, because he refused to divulge the secrets imparted to him by the queen in her confessions ; and that three days after his death, flames proceeded from the surface of the river in the exact spot where his body was subsequently found.

The Saint is but poorly complimented at Oristano, in comparison to the honors I saw conferred upon him in the Domkirche at Prague. An altar is also dedi-

cated to San Luigi de Gonzaga, with the inscription "Puritas," the legend of which seemed unknown; and two others of grey marble, the designs of which are good, though somewhat heavy in comparison to the rest of the architecture of the cathedral, have been lately erected according to the will and legacy of a canon, Luiga Tola, who died in 1839. The choir is of carved wood, and well executed. The octangular campanile adjoining the cathedral, beautiful and simple in its style, has colored tiles similar to those on the roofs of the Tartar churches in the east and south of Russia, and is worth ascending for the extensive view. The cathedral establishment consists of thirty-two members, besides others indirectly employed in it; and the diocese, composed of seventy-six parishes, has 226 beneficed priests, independently of curates, confraternite, and monasteries.

Most of the churches in the town have sundry relics, such as the head of San Basilius, enclosed in a gold and silver chest, with a Greek inscription; a piece of the Cross, &c. That of Santa Giusta, about a mile and a half outside the town, is elegant and remarkable for the fourteen columns of different orders, and for its crypt, from which, according to popular belief, there is a passage leading to the sea. Among the monasteries, that of the Capucins to the west south-west of the town is very picturesque, from the palm-trees scattered about its precincts. The Seminario, a large and well-arranged building, but devoid of any beauty, is capable of receiving forty pupils, though there were not above thirty; in the little chapel are six pictures by Marghi-notti, of which a Madonna over the altar, soft and well designed, and a St. Alfonso in another part of the building, are the best.

The population of Oristano amounts to about 6000, and the increase of births over deaths is but small, owing to the unhealthiness produced by the exhalation from the marshes. Commerce is very limited; the export duties amounted in 1844 to 317*l.* 4*s.*, and the import duties to 707*l.* 1*s.*, the wine, oil, and corn of the district, both excellent and cheap, being the only productions and source of trade, except some pottery and crockery made of the clay of the district. Though of coarse material and manufacture, they are light and interesting from a similarity in the forms to those said to be Phœnician, and discovered in places which prove their great antiquity. This is peculiarly exemplified in an old jug with a Phœnician inscription on it, for an account and drawing of which *vide* L'Abbé Barthélemy.*

Smectite, or fuller's earth, another species of clay, is brought from the neighbourhood to Oristano and slightly used. It maintains its ancient character of excellence, but is no longer exported and appreciated as it was by the Romans. Pliny† mentions that a decree of the censors Emilius and Flaminius obliged the cloth fullers to use the Sarde earth in preference to others.

Oristano, the capital of the ancient Giudicato of Arborea, took so prominent a position in the annals of the island, that a slight biographical sketch of the lives of the Giudici Barisone and Hugo, and of the Giudicessa Eleonora, will give an insight into the manners and customs of the people and country in the thirteenth and fourteenth centuries. The character of Barisone, —an instance of the ambition and impotence of a petty prince, with a versatility as much attributable to nature

* "Réflexions sur quelques Monumens Phéniciens," Paris, 1754.
Lib. xxxv. ch. 15, 17.

as to external necessity,—may be taken as an example of the subjection of many of the Giudici to the powers which from time to time enthralled them.

In 1165 he was attacked by his namesake, Barisone, the Giudice of Logudoro, and Pietro, Giudice of Cagliari, who, after having laid waste his territory by fire and sword, carried off a considerable booty, with a number of prisoners. But, instead of opposing the invaders, he retreated to Cabras, and availing himself of the disputes between the rival republics of Pisa and Genoa, which at that time were referred to the Emperor Frederic I. (Barbarossa) for adjudication, he entered into an alliance with the Genoese to obtain their support against the Pisans, to whom the Giudici of Logudoru and Cagliari were bound by previous treaties. Though obliged in his distress to apply for protection, he, with an unaccountable infatuation, demanded also their intercession with the Emperor to obtain for him the title of King of Sardinia ; and they, fully aware of his vanity as well as his necessities, and of the value of his alliance in enabling them to oppose their rivals in the island, consented to his sublime and ridiculous demand.

Ugone, bishop of St. Giusta, the legate from Barisone, accompanied by two ambassadors from Genoa, presented the petition to Frederic for the title of king, stipulating, at the same time, to acknowledge him as supreme Emperor, to swear by his name, to pay an annual tribute, and an immediate sum of 4000 silver marks. Though only a few years previously Frederic had invested his uncle Guelfo with the sovereignty and title of Prince of Sardinia, he did not hesitate to transfer it to Barisone. It was in vain that the Pisans urged their arguments, and attempted to prove the

injustice and illegality of the act ; he declared that, as the island belonged to the empire, he had the right to dispose of it according to his will and pleasure ; and despite their entreaties, he crowned Barisone with his own hands in the church of San Sisto, at Pavia, in 1164. The exchange of the empty title for the solid 4000 marks was not, however, so easily effected. The Emperor, who, according to the accounts, wore the royal diadem himself in that day's ceremony and procession, indicative of his right of disposal, as well as of the importance of the occasion, immediately demanded the price of the gift ; but Barisone, whose poverty was no less than his pride, was obliged to borrow the sum from the Genoese republic. The following matter-of-fact dialogue between the two crowned heads occurred on the occasion : *—

The Emperor Frederic.—"That which you wanted is now done, and now it is your business to keep your word and pay the four thousand marks you promised."

The Giudice Barisone.—"I do not deny, my Lord, that I offered to do it ; but at this moment I find myself in great straits. I will go to Sardinia, and there, without delay, I will settle my debts."

Frederic.—"What you mean to say is, that you are all ready for a start—that you have, as one may say, your foot in the stirrup—and what in fact you mean to say is, that you don't mean to pay. Such a man as you, who have just gained a kingdom, and have had a crown put upon your head, ought not to stick at a trifle, but even pay more than you first agreed to do. However, without any more nonsense about it, let us go to facts."

Barisone.—"My Lord, if you ever doubted my

* *Vide* Foglietto ad ann. 1164, and Muratori, vol. vi.
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good faith, I will find means of satisfying you ; only fix a time, at the expiration of which I will return from my estates, and I will then make no difficulty in paying you even beyond what I have offered."

Frederic.—"Let us leave off trifling, Barisone, and don't try to deceive me any more with fine words, the emptiness of which I have already experienced. You can find means enough here on Terra ferma to get out of debt ; and from this moment I will have no more to say to you till you bring me the money in your hand."

Barisone.—"Upon my word, I have not a single farthing ; but I will try my best. I will return to my guests, and take counsel with them and other friends how I am to settle my obligations." &c.

Barisone's finances were in no better state on his arrival at Genoa. He was obliged to borrow another sum of the republic to defray the expenses of his return to Sardinia ; and, as a security to his creditors for the loans, he bound himself by a public document not to touch the shores of his kingdom till he had released himself from the debt ; to pay an annual tribute of 4,000 silver marks, in case Genoa should be involved in any war—to reside at Genoa at certain periods—to obtain the nomination of the Archbishop of Oristano as primate of the island—to cede certain territories in his Giudicato—and to give land in Oristano sufficient for building 100 houses for the Genoese merchants carrying on commerce with that port. The republic, on the other hand, engaged not to contract any alliance with Pisa without the consent of Barisone, and to furnish him with six ships of war.

During his sojourn at Genoa, he assumed all the pomp and paraphernalia of royalty ; but these absurdities were dissipated on reaching the shores of Oris-

tano ; for the inhabitants, unwilling to purchase the valueless title of King at so high a price, met his demands with cold indifference, refusal of payment, and distrust of the Genoese.

The consul, Piccamiglio, to whose care and responsibility for the debt the person of the King had been consigned, finding no chance of its payment, suspecting the Oristanese, and discovering their intrigues with the Pisans through the Bishop Ugone returned therefore to Genoa with the royal debtor, and delivered him over to his republican creditors.

During his detention there the Pisans again presented their claims of sovereignty over the island to the emperor, and with such success that he annulled in their favor both his previous investitures.

The Genoese, regardless of the transfer, attacked the Giudicati of Cagliari and Arborea, and forced them to acknowledge their dominion with fixed tributes.

After four years' captivity, Barisone, in 1168, no longer king, but simply as Giudice, obtained permission to return to his dominions, and having consented to give his wife, son, palace, and 4000 lire as hostages, and further security for his debts, landed at Oristano, and endeavored to make arrangements for their payment. The cause is not stated, but he returned with his family to Genoa, where he resided till 1171, in which year he once more reached his native city, and was received with much pomp and rejoicing. His faith to the Genoese continued till the year 1174, when he abjured it, and promised vassalage to the Pisans, who had successfully invaded his territory.

The rest of his life was passed in contentions with the Giudici of the other provinces, and in acts indicative of his ambition and general weakness. The purposes

of a bequest made by him shew the state of ignorance in which his Giudicato must have been at that period ; the conditions of his gift being that twelve monks should be sent from Italy into Arborea, and that among them some should be sufficiently instructed in letters to be able, in case of necessity, to fill the office of archbishop or bishop, or undertake, in the imperial or in the Roman court, the affairs of the Giudicato.

Barisone died in 1185, closing in bigoted subservience to the priesthood a life of oscillating dependence on the Genoese and Pisans, with one of whom he was always in hostility, but neither were so much his enemies as his own vanity and versatility.

We may now turn to a very different portrait,—that of the Giudicessa Eleonora, who was born about the middle of the fourteenth century, and was the daughter of Mariano IV., Giudice of Arborea, by his wife Timbora, daughter of Dalmazio, Visconte di Roccaberti. Her father, Mariano, was brought up at the court of Aragon, where he was treated with the same distinction as the royal princes ; and on the accession of Pedro IV. (the “ Cruel,”) had done homage for the states of Arborea, in the name of Pedro III., his brother, at that time Giudice of the province. On the death of the latter in 1346, without children, he succeeded to his dominions, and for some time kept up every appearance of fidelity to his liege lord with the greatest dissimulation ; but on his return to Sardinia, he fomented dissensions between the Doria and Malaspina, secretly helping them with men and money, and simultaneously adopting the same policy towards the King of Aragon, whom he pretended to assist with his advice. The first battle consequent on his insidious conduct, was that of Aidu di Turdu in 1347, in which he signally defeated the

Aragonese; and subsequently continuing the same duplicitous line of conduct, he provoked the rival parties to destroy each other,—thus enabling himself the more easily to rise against both, and drive them from the island. He at last threw off the mask in 1352, by demanding from the King of Aragón the possession of Alghero, which was refused. An open war broke out shortly afterwards, and continued at intervals with varied success during twenty years, occasioned by Mariano's refusal to restore to him the castle and dependencies of Monte Acuto, which he had seized, and to set at liberty his brother Giovanni, whom he kept in prison till his death.

Mariano now entered into closer connection with the Doria family, and though at first not victorious, soon established the success of his arms; and from the time of the acknowledgment of his independence by the King of Aragon in 1354, was employed to the end of his reign in extending his sway on every side, and lost no favorable opportunity of aggrandising himself at the expense of his opponents. He took advantage, in 1364, of the dispute between Pope Urban V. and Pedro, King of Aragon, when it was proposed in the Consistory at Rome, to deprive the latter of the possession of Sardinia, and annex it to the Papal See; and with incredible promptitude he formed an alliance with Pisa, and scattered his victorious forces throughout the island with such success that within two years it almost entirely submitted to him. To strengthen his alliance with the Doria family, he had previously married his daughter Eleonora (the legislatrix) to Brancaleone Doria; but his son-in-law disgracefully forsook him on the renewal of hostilities with the King of Aragon in 1368,—a desertion which would have greatly em-

barrassed his affairs, had they not been ably managed by his son, Ugone IV., who freed the Sardinian seas from the presence of the foreigners. Mariano fell a victim to the pestilence in 1376, distinguished as a politician, a warrior, and a lawgiver, having commenced the code of laws called the Carta di Logu, subsequently finished by his daughter Eleonora. Manno, in summing up his character, has tersely and justly observed : " Uomo in verità non ordinario. Costante nella prima fede anche quando poteva nuocere ; costante nell'odio anche quando il ritorno alla fede potea giovargli. . . . Guerriero, egli amò meglio infievolire i nemici affaticandoli, che investendoli, e stimò maggior prudenza il commettersi a molti incontri, e con ciò alle vicende compensatrici della sorte, che l'avventurare in una battaglia ordinata la somma intiera delle cose. . . . Qualunque dopo ciò sia per esser il giudizio che si porterà di questo nostro principe, si potrà sempre fermar per vero, che a lui principalmente si deve attribuire, se il governo Aragonese non potè durante la di lui esistenza e molto dopo la sua morte, gittare salde radici nell'isola."

On his death he was succeeded by his son, the above-named Ugone IV., born about 1335, who bravely continued the war, and, like his father, was on the point of receiving Sardinia as a kingdom from Pope Urban VI., though the plan was not carried into effect. His reign, like the preceding, passed in contests with the King of Aragon until the 3rd of March, 1383, when he was murdered in a popular insurrection, with his daughter, Benedetta. His character is variously represented by different authors, and the same diversity of opinion exists respecting the causes of the rebellion to which he fell a victim,—some attributing it to his having

unjustly condemned to death a distinguished doctor of Pisa; others to his tyranny, and to the deep treacherous policy of Aragon. At his death the male line of the house of Arborea, said to have reigned upwards of 800 years, became extinct; and he was succeeded by his nephew, Frederic, an infant, the eldest son of Brancalone and Eleonora, who, assuming the reins of government in the name of her son, and styling herself Giudicessa of Arborea, Countess of Goceano, &c., displayed a vigor and talent superior even to her father. The first occasion on which her courage and political sagacity were tried, was on the murder of her brother Ugone, and his daughter Benedetta, when the insurgents sought to destroy the whole reigning family, and to form themselves into a republic. Perceiving the danger which threatened the lives and rights of her sons, and undismayed by the pusillanimous conduct of her husband, who fled for succour to the court of Aragon, she promptly took the command in the state, and placing herself in arms at the head of such troops as remained faithful, speedily and entirely discomfited the rebels. She lost no time in taking possession of the territories and castles belonging to the Giudici of Arborea, causing all the people to do homage, and swear fealty to the young prince, her son, and wrote to obtain assistance from the King of Aragon, in restoring order in her Giudicato. Brancalone, encouraged by his wife's intrepidity and success, asked permission from the King of Aragon to return to Sardinia with the promised auxiliaries; but the king, alarmed at the high spirit of the Giudicessa, prevented his departure, and kept him in stricter confinement under pretence of conferring greater honors on him.

He was, however, at last allowed to depart, under

certain heavy conditions, one of them being the surrender of Frederic, his son, as a hostage for the performance of a treaty then commenced. On his arrival at Cagliari in 1384 with the Aragonese army, he repeatedly besought his wife to submit to the king in pursuance of the treaties. It was in vain: despising alike the pusillanimous recommendations of her husband, and the threats of the Aragonese general, she for two years kept up a courageous and successful warfare against the latter, till having by her exertions acquired an advantageous position, she commenced a treaty with her enemy respecting the sovereignty in dispute, and for the deliverance of her husband, who during the whole of the time was kept in close confinement at Cagliari.

The terms of the peace proposed in 1386 were highly honorable to the talents and firmness of Eleonora, securing to her the quiet possession of her paternal dominions, her husband's restoration to liberty, with many other important concessions relative to placing garrisons in the castles, and to confirming the rights and privileges of her subjects.

Don Pedro IV. of Aragon died in 1387, before the treaty was finally concluded, and his son and successor, Don Juan I., directed his new governor-general of Sardinia to continue it. Frederic of Arborea died in 1387, and the negotiations were renewed with Eleonora, conjointly with her other son, Mariano V., who had succeeded to the Giudicato. They were signed on the 5th of February, 1388, to the satisfaction of both parties, though less advantageous to the house of Arborea than those of the former year had been; for though the independence of their Giudicato was guaranteed, they were bound to give up several im-

portant possessions to Aragon, and particularly the towns of Sassari and Villa Ecclesia. The peace was but ill kept, for Brancaleone, when at liberty and once more under the influence of his high minded wife, regained his courage, and in 1390 renewing the war more fiercely than ever, he continued it for many years without the Kings of Aragon ever reducing Eleonora to submission, or obtaining possession of her dominions. She formed alliances with Genoa, and with the aid of their fleet took such vigorous measures that nearly the whole of Logoduro was in a short time subdued, while Brancaleone, inspired by her example, reconquered Sassari, the castle of Osilo, and besieged the royal fortresses of Alghero and Chirra.

Don Juan, alarmed at such disasters, sent a reinforcement into Sardinia, but his wars in Granada and Sicily requiring his whole force and attention, he proposed a peace to Brancaleone and Eleonora, which she pertinaciously refused, confiding in her own good fortune and the enthusiasm of her people. In 1394, she experienced some reverses; but Don Juan dying about that time, was succeeded by Don Martino his brother; and Eleonora eagerly embraced the opportunity afforded by his inactivity and the vacillating counsels of the court of Aragon, of consolidating her authority in her own dominions and confirming her late conquests.

Don Martino proposed a truce, which was accepted, and shortly afterwards a peace was established, which secured the prosperity and honor of Arborea during the life of Eleonora.

But it was not alone in war and treaties that she acquired fame, and displayed those qualities which have earned for her the love and gratitude of her Sardinian fellow-countrymen in all generations. If renowned for

the courage and constancy with which she held the reins of government, and successfully opposed such powerful monarchs as those of Aragon, evincing in those contests the talents of a great general, she was no less distinguished for her genius as a politician, and the ability with which she administered the affairs of her kingdom. The Carta di Logu, so called from its being the code of laws in her own dominions, had been commenced by her father, Mariano IV., but being compiled, finished, and promulgated by Eleonora, to her is chiefly due the merit of the undertaking, and the worthy title of an enlightened legislatrix.

It was first published on the 11th April, 1395, and by its provisions, the forms of legal proceedings, and of criminal law are established, the civil and customary laws defined, those for the protection of agriculture enjoined, the rights and duties of every subject explained, the punishments for offences regulated; and in these last provisions, when compared with the cruelty of the jurisprudence of that age, we are struck with the humanity of the Carta di Logu, and its superiority to the other institutions of that period. The framing a body of laws so far in advance of those of other countries, where greater civilisation existed, must ever be the brightest ornament in the diadem of the Giudicessa. Its merits were so generally felt, that though intended only for the use of the dominions subject to her own sceptre, it was some years after her death adopted throughout the island, at a parliament held under Don Alfonso V. in 1421. This great princess died of the plague in 1403 or 1404, regretted by all her subjects. She deserves undoubtedly to be ranked amongst the most distinguished of her sex who have ever filled a throne; and her undaunted persevering efforts to pre-

serve her rights and independence against the arts and physical resources of a kingdom so superior in strength as that of Aragon, are worthy of many an ancient hero renowned in history and song, whose exploits when shorn of the adventitious greatness which time and romance have bestowed upon them, will scarcely be found to surpass the acts of this heroine in the fourteenth century, in a country so little known to the rest of Europe. Had it been her fortune to have filled one of the great continental thrones, she would doubtless have equalled all, and perhaps surpassed many of the female sovereigns of whom civilisation is justly proud; and one feels confident that were her history more known, she would enjoy the celebrity to which she is justly entitled, but which scarcely extends beyond her native shores. She was succeeded by her second son, the above-named Mariano V., then a minor, under the regency of his father, Brancalone Doria, who on his son's death in 1407, claimed the throne, in opposition to William, Viscount of Narbonne; but to enter into any further details of the history of her family, is foreign to our present purpose.

If Eleonora has appeared to have adorned the annals of Arborea, it would be an injustice to her brother Ugone, to omit a political and historical document, which not only illustrates the usages of the period, and shews the importance attached by foreign powers to an alliance with a Giudice of Sardinia, but exhibits him in the honorable and rare character of a just, uncompromising, and truthful prince. His unpolished manners, rough, blunt expressions, and want of courtesy or compliments, may form an unfavorable contrast with the gracious language, address, and deportment of the other parties in the transaction; but when his straight-forward, open, and simple words and deeds are balanced

against their falsifications, subterfuges, and shufflings, one cannot but feel that, as "an honest man," Ugone Giudice of Arborea was a "nobler work of God" than Louis Duke of Anjou. A *précis* of the document is published in the "Notices et Extraits des Manuscrits de la bibliothèque du Roi, lus au comité établi par sa Majesté dans l'Académie Royale des Inscriptions et Belles Lettres, Paris. De l'imprimerie royale, 1787, Tom. i. p. 360 ;" and from the original,* which I copied at Paris at the Bibliothèque du Roi, parts will be introduced so as to enable the princes to speak for themselves in a plain unvarnished tale. We must first briefly explain the position and claims of the parties.

We have already seen when Sardinia was seized upon by the Kings of Aragon towards the end of the thirteenth century, that both Mariano IV., Giudice of Arborea, as well as his son and daughter, Ugone and Eleonora, valiantly defended their territories against the foreign usurpers; and that Pedro IV., (el Ceremonioso) of Aragon, was not only unable to reduce them to submission, but entered into treaties of alliance with them as equals in arms and dignity.

It happened at this time that Louis, the first Duke of Anjou, brother of Charles V. (le Sage), and of Philip le Hardi of Burgundy, was involved in wars arising from his newly-acquired kingdom of Naples; and that among his enemies was Pedro IV. of Aragon.

* It is entitled "Relation de l'Ambassade de Mignon de Rochefort, seigneur de la Pomarede, et de Guillaume Guyon, Conseillers du Duc d'Anjou, envoyés en Sardaigne par Loys I., Duc d'Angou, à Hugues, Juge d'Arborée, pour faire alliance avec ce Prince contre le Roi d'Arragon, au mois d'Août, 1378. Pièces tirées du MSS. de la Bibliothèque du Roi, No. 8,448—in fol. veau fauvre, portant pour titre, au dos, Ambassades. C'etoit le No. 22 des Manuscrits de Baluze. Par M. Gaillard."

Aware that Ugone had successfully opposed his arms, he, with that ambitious craftiness and diplomacy for which he was celebrated, resolved on entering into an alliance with the Giudice, and accordingly sent an embassy to negotiate the affair. The conditions he, however, failed to fulfil; and finding Ugone retaliate on him, sent, in 1378, to renew the alliance, with further proposals of cementing it by the marriage of his infant son Louis, born October 7th, 1377, with Benedetta, the daughter of Ugone. The document before us, in Latin and old French, is the narrative of the embassy despatched for that purpose to Oristano, and we shall omit those minor details, which, as it was an official report, were then necessary.

The ambassadors embarked at Marseilles on the 23rd of August, 1378; and after a voyage, endangered by the pirates infesting the Mediterranean, arrived at Bosa on the 29th, and proceeded on the 30th to Oristano, where, on their arrival, they waited an hour at the gates for a special permission from the Giudice to enter the town.

They took up their abode in an hostelry, and in the evening Don Pal, the master of the household of the Giudice, waited on them, attended by mace and sword-bearers, to inform them that the Giudice commanded them to go to him (*"mandabat eis quod irent"*).

They found him lying upon a simple couch, in a plain unadorned apartment (*"nullis paramentis in camerâ seu lecto parvulo existentibus"*), wearing white leather boots, or buskins (*serualia*), after the Sarde fashion, and attended by a bishop, his chancellor, who, after the usual salutations by the ambassadors, was dismissed. They then proceeded to read their credentials.

In the instructions to the ambassadors,* it will be seen that the various excuses made by the Duke of Anjou for the non-fulfilment of the previous treaty, were but frivolous. He attributes his delays to the wars of his brother Charles le Sage, with the English; to arrangements with the King of Castile, and the King of Portugal, and other matters; and in reference to the present proposal of a marriage between his new-born son and Benedetta, the daughter of Ugone, the instructions say:—"Item, has been cause why my Lord did not send sooner unto my Lord Giudice; because after the said first messengers were returned, God of his grace gave to my Lord a very fine son by his lady the duchess, which was born on the 7th day of October, 1377, and is named Loys. And for that my Lord imagined, after the nativity of the said Lord Loys, to strengthen and increase the alliance and friendship between himself and the said Lord Giudice, by means of a marriage to be concluded between the said Lord Loys and the daughter of the said Lord Giudice;—and as at the beginning, the life of children cannot be known of, until such time as they are somewhat strengthened, and that by the grace of God the said Lord Loys having passed the winter and greater part of the summer, and being very nobly and well proportioned in body and in limbs and physiognomy, and according to the counsel and opinion of physicians, and judgment of all people, formed and ordered by the grace of God to live, my Lord the Duke will no longer wait to certify of these things, the said Lord Giudice. Item that if the said marriage pleases the said Lord Giudice, my said Lord will have more pleasure in it than in others which he might adjust or confederate; although the King of

* *Vide Appendix.*

Aragon has applied to him and negotiated on the marriage of my Lord Loys, his son, with the daughter of the Duke of Geronni, and caused to be made to him great offers in value of lands as well as money, and would have her made queen on the death of the Duke of Geronni, if he died without male issue, of which there was no hope ; and in this case the said my Lord Loys to be King of Aragon. Nevertheless my Lord would not listen, nor will make any agreement with him, as he ought not to do so, by virtue of the said alliances ; nor also to several other marriages which have been spoken of to him, as the daughter of Portugal, of the King of Hungary, of Duke Albert of Bavayre, and many others, for any words or any profit which have been offered him until he should know the will and intention of the said Lord Giudice."

The ambassador having concluded, the Giudice immediately replied to them, and demanded a copy of their instructions and power, saying that he would give them a brief and speedy answer.

The proposals of marriage were of great length, the Duke of Anjou requiring that all the territories of the Giudice, with the appurtenances, titles, &c., should be settled on the infant prince, to succeed on the death of the Giudice.

The ambassadors returned after their interview to the Archiepiscopal Palace, where they were honorably lodged and treated, and on the last day of August were again summoned to the palace, where on arriving in the large court they found a considerable crowd assembled. But in order to avoid the confusion, they proceeded as on their first interview, towards the entrance leading to the private apartment of the Giudice, but the door was rudely shut against them, and they

were compelled to wait in the outer court amid the multitude.

After a considerable time, the Chancellor-Bishop having come forth with the papers, attended by a notary carrying the former treaty, and by Don Pal, and a suite composed of other officers of the Giudice, proceeded to address the people in the Sarde language, and in a loud and distinct voice, so as to be heard and understood by all :—

“ Good people ! My Lord Giudice has caused you to be here assembled that you may hear and know the false promises and false oaths made by the Duke of Anjou to the Lord Giudice, by virtue of the treaty publicly made, as you well know, in the church of the Blessed Mary, in this city, by his first ambassadors, and likewise by these his ambassadors here present ; and that you all here present, and those who are absent may know and see the errors, false promises, and oaths made by the said Lord Duke to the said Lord Giudice, the said Lord Giudice commands that the instrument aforesaid, and the treaty made in the said church of the Blessed Mary, as well as the instructions and authorities sent from the said Lord Duke by these his present ambassadors shall be read to them and to you, word for word, so that they and you may see the aforesaid false promises, oaths, and compacts, made by the said Duke with the said Lord Giudice, and not kept, and the penalties contained in the said instruments and covenants incurred by the said Duke of Anjou.”

The Chancellor then proceeded to read the two treaties, and the proposals for the marriage, all of which by order of the Giudice, had been copied word for word into the Sarde tongue, previously exclaiming—

Understand well and clearly the contents which

shew the great blame and disgrace of the said Lord Duke of Anjou."

The substance of the written and public answer was of the same tenor as that which the Giudice made personally to the ambassadors in private, and for the original document vide the Appendix. A literal translation would be too long, and, perhaps, uninteresting; but the Giudice complaining therein in the most unmitigated and amusingly blunt terms of the false oaths, promises, and subterfuges in the nonfulfilment of the previous treaty, exculpates himself, and refuses the marriage in the following words: "As to the marriage, the said Lord Giudice answereth that it is ridiculous, and therefore he does not intend to make it; his daughter being already grown up, and the son of the said Lord Duke being but a yearling ("anniculus"), and for this reason the marriage would be of none effect, and it is the intention of the said Lord Giudice, if it shall please God, to marry his daughter in his lifetime, and "not to wait for future winds"—("et non expectare futuros ventos)."

In reference to his own conduct, he shews that he had acted up to the treaty, had carried on the war with the King of Aragon, and refused even to see a messenger when sent to arrange a peace, affirming that the "Lord Duke has had no war but of vain and frivolous words, which have redounded and redound to his small honor" ("sibi redundaverunt et redundant ad modicum honorem"); "that he had ill done, for it ill became the son of a king not to keep his promise and oath;" that "little cares the Lord Giudice whether the Lord Duke of Anjou have peace or war with the King of Aragon, even as he has not hitherto cared;" that "the Duke's vain and frivolous excuses, which are neither true nor

probable, as is known to all, are neither useful nor valid for him or his people ;” and the document concludes by saying, “ The said Lord Giudice answereth that he has made war in deed and not in word with the Catalans, his open enemies, and that for the space of fourteen years and more ; and has made the said war without the help of anybody in the world, except the mediating assistance of God, and the glorious Virgin His mother, his Sarde people, and his own money ; and by the divine clemency still favoring him, he intends to carry on the said war to the end, and not to make any league or confederacy any more with any one in the world, seeing that he feels himself sufficient to make active war with the King of Aragon ; and even if there were two as good as himself, he would await them manfully in the field, without foreign aid as aforesaid.” . . .

“ Therefore the said Lord Giudice intends to have nothing more to do with the said Lord Duke, for ‘ he who is once wicked is presumed always wicked ’ (‘ *qui semel malus semper præsumitur esse malus*’), and consequently the said Lord Duke would do best to content and satisfy the said Lord Giudice for all the damages and losses sustained on the above occasions, and also pay the penalty contained in the said instrument and covenant, within the next four months. Which if he does not do, the said Lord Giudice intends to make his complaint before all the princes in the world, and in the manner as he has done before, to assist himself, so that all the world may know the false promises and oaths which were made to the said Lord Giudice, and afterwards not kept towards him ; and may the said Lord Giudice stand excused to God and the world when he shall execute the above. And this is the answer of the said Lord Giudice.”

The reading ended, the Chancellor informed the ambassadors that for the whole of that day they must leave the territory of the Giudice, and retire to their galley, which they did, and subsequently requested a copy of the Giudice's answer, and that in their capacity of ambassadors they might take their personal leave in an amicable manner, before returning to their Lord the Duke of Anjou.

They offered to the bishop documents, ratifications, and confirmations relative to their credentials and instructions, which he refused to receive, and having told them to wait there a little (*"expectatis vos ibi modicum"*) he entered the apartment of the Giudice.

Don Pal presently appeared, and informed them that the Giudice declined receiving them, but gave them permission to return to the Archiepiscopal Palace; and, after a most execrable dinner,—*"prandium pessimum,"*—being very downcast at still receiving no message or summons, they sent to Don Pal to renew and urge their request for admission to the presence of the Giudice. At first, no answer was returned, but after several failures even to gain admission, their messenger was at length sent back with a positive refusal of their request,—*"that the Giudice would not receive them, and that they would have no other answer from him,"*—*"ipse Judex hoc nolebat, et nullam aliam respon- sionem ab eo haberent,"*—together with a command from the Giudice to depart from his territory, as the Bishop-Chancellor had publicly stated.

The severity of these orders was followed by measures equally harsh. The provisions which they had purchased for their voyage were withheld, their baggage stopped at the gates, and examined in search of secret

or suspicious papers ; but their precautions had anticipated such a scrutiny.

On the evening of the same day copies of the answers of the Giudice, and of his letter to the Duke of Anjou, were delivered to them on board their galley, and they sailed from Oristano on the night of the 1st September, 1878, on their return to France.

The details of their voyage, which was attended with danger from the Catalan corsairs, and their presentation to the Duke, at Toulouse, on the 11th October, of the Giudice's answer, are not sufficiently interesting to be mentioned.

Such were the words and actions of the noble-minded Ugone, who could neither tolerate nor understand the tortuous and double policy of his ally ; and, however uncourteous and unglossed they may have been, their truthfulness is most refreshing when in juxtaposition with the Duke's scheming and self-interested diplomacy, though expressed in terms intended to be highly flattering to the pride and self-love of the rough and uncivilised islander.



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